[1.]

THE True Englishman:

HUMBLY

Proposing something to Rid us of the

Plot in the State,

AND OF

Contentions in the Church.

Wherein is shewn,

How Our KING may be the happy Healer of Nations.

By a Philopolite, *and Published by his Neighbour* Philotheus.

Fear God and keep his Commandements, for this is the whole of Man; Eccles. 12.23.

Love the Brotherhood, Honour the King, (1 Pet. 2.17.) *And Meddle not with them who are given to change*; Prov. 24.21.

LONDON,

Printed by *S. R.* for *Walter Kettilby* at the *Bishop's-Head* in St. *Paul's Church-yard*, 1680.

UMI

THE PUBLISHER TO THE READER.

More especially to some Merchants in *London*: All free Spirits (*Cuphophron* being one of them,) who permit one another to discourse without breach of Friendship.

READER,

IN this Epistle I intend thee a little on these two Heads;

(1) *An account of the Author, the occasion of his writing this Book, and design therein, so far as my observation of him, or his information give me to know.*

(2) *To say somewhat to thee becoming me to speak as (my Name imports me to be) a zealous and sincere lover of God and Christ, and of the whole Creation. And to* Cuphophron *in special, who though he mean very well, and hath true zeal for God, and always parts Friends with his Com-*

pany, yet hath fire and air in him, which oft administer unto unnatural heat and tempest; and Ignorance enough to murmur about little things, like as the shallow Streams do in running through Pebbles. I shall perform these jointly or promiscuously.

In the daily Visits I make to this Philopolite, *I found him one* Monday *after dinner somewhat pensive, and I being curious demanded the reason of it; to which he readily answered,* That *Cuphophron* at a Coffee-house that day reported, that one *Melius Inquirendum* had by a *New Contrivance* mauled two great Doctors in our Church; so that one of them, he was sure, had done speaking, and the other being buried, alive or dead, he could not tell which, must appear no more. *With what (I pray) was this done?* Why? with the killing Tool, the *Mischief of Impositions*; *OR AN ANTIDOTE*, (Mountebank-like in Capital letters, larger than any thing else on his Stage.) *If this be all (I replied)* Cuphophron *was but in jest, or I'le warrant you no vacancy yet in the Deanary of St.* Paul: *and for the Other (who I know is most dear to thee) he mentions little hurt done him thereby, so that* Canterbury *is so sound as a Bell still. This said, we continued discoursing with mutual delight of Brotherly kindness and Charity, until time of Sleep parted us: when we lay down in peace, in reconciliation and wish of good to all; and went to our sleep in confidence that our gracious God would give it to us, and also guard our resting-place.*

Some days after, as I remember the first day of the next Week, the LORD's-day, *as St.* John *calls it, because thereon we should piously and joyfully recollect what our Lord hath done for us, and what he will*

will further do, if we would: Also to perform other acts of Worship, &c. whereby we may shew to men, we do remember his Sabbath or Day to keep it holy. On that Day of joy it was I observed him dejected, so as if he had forgot what day it was.

He prevented my Question by the haste he made to tell me the ground of his grief, thus;

"Though the two Doctors (*saith he*) are safe, yet 'the Antidote will spoil us. The Author (I believe) 'doth not so intend; but unless speedy care prevent, 'you (O *Philotheus*) will certainly be poysoned for 'one, and all the *Philopolites*, and the Free Spirits 'will be expell'd the Kingdom thereby. For *Cupho-'phron* himself, though he read only the Title, (and, 'as I think, scarcely that) is increased in heat, so 'that we are to be brain'd or to be begg'd into nar-'row Circumstances for Fools, if we receive not *An-'tidotes* as Victor Catholick, and Superlative at Text 'and Context. You, O *Philotheus*, by Precept and 'Example have taught me to *Love my Country*, I 'would therefore prevent the misery that is coming 'on it by the departure of *Love*. This Author, a-'bove any I have lately read, appears as a *killer* of 'it. You know it is little I can do, except Prayer to 'the Almighty, and if ever I do more, it shall not be 'as *Disputer*, but as *Proposer*, to what may *heal* or 'secure us without Blow or Contest.

I perceived by this, that the Philopolite *had thoughts of doing somewhat; and finding his temper and final Object no other than* Charity, *(though he was in an unusual warmth to be doing) I did not dissuade, lest therein I should be found resisting ought of God. For upon many natural accounts, as well as custom in him, no man is, or ought to be, more averse*

averse to writing than he. I left him therefore to his own inclination, and after we (together with his whole Family) had performed the last office of that holy Day, namely Prayer and giving of Thanks to God, in the Collects or Forms of Prayer and Praise our Church hath appointed, or in other good words extempore, (either of which, if we be hearty in them, are alike prevalent with him,) we discoursed a while how good it is to draw nigh unto God; how blessed they are that dwell in him and in his House, i. e. that dwell in Love, and are still praising of him. We also reflected on our selves in all actions on that Day, and beholding the Face of God in Jesus Christ, we had comfortable hope of peace in God through him; for that we found our selves in peace towards all men, and that we had sincerely endeavoured to walk with our LORD during the whole of his Day. Which comfort of Hope was ever less in us, if at any time we lost any part of that consecrated time in Earthly or less holy Exercise, such as is Chatt in Coffee-houses about News, &c. which is so far a losing of time, in that it is (when least) a not preferring a greater good in our practice. And when it is but for one day in Seven appointed by Christ or his Church to us, we cannot be supposed to need relaxation from them. Besides, our own needs and the Spiritual wants of our Families, are such as will take up the whole time; and it is so convenient for those purposes, that it is a thousand pities (as we say) ought should be otherwise spent.

By the end of the Week I perceived he had wrote well nigh all this Book, of which (at his request) I am the Publisher. In it thou wilt find (as

(*as I ever have found*) *him of no one Party of men amongst us, nor driving thereunto; but following only the things which make for* Peace, *and that whereby we may* edifie *one another. Extremities are uncomfortable* (*and so always were*) *to him and me: I remember it is near* (*if not above*) *twenty six years since we laid up as a choice Jewel, what the Pious and Peaceable* Jos. Hall, *Bishop of* Norwich, *in his* Soliloquies *saith on the Extreams of Devotion; towards the close of which are these words,*

"I thank thee, O God, that thou hast given me a de-
'sire to walk even between these Extremities: As I
'would be ever in a praying disposition to thee, so I
'would not willing break hours with thee: I would
'neither sleep nor wake without praying; but I would
'never pray without feeling. If my heart go not a-
'long with forms of words, I do not pray but babble,
'and if that be bent upon the matter of my Suits, it
'is all one to thee whether the words be my own or
'borrowed. Let thy good Spirit ever teach me to
'pray, and help me in praying, &c. and then, if thou
'canst, send me away empty.

Accordingly in those days we attended and used both the Forms and Extempore, as occasion offered, or charity invited thereunto; declining all particular Communions *which did bar our being so* Catholick.

He is also one, who would have men leave off Contention before it be meddled with: And is (*as you may see*) *troubled, that there are Contentions and Strivings amongst us about Ritual Observances: and a New-modelled Divinity, made up of foolish disputings for purer Administration, to the neglect of, or trespass upon the weighty matters of Christianity;*

nity; whereby men spend their time and zeal on Vanity or Vexation, i. e. *on that which neither themselves nor others are the better, but the worse for.*

I hope neither side will persist therein; for being they are in the most holy office, St. Paul *saith to them,*
2 Tim. 2:24. The Servant of the Lord must not strive, but be gentle unto all men. *If yet they shall go on, they will appear to be in that* Snare *of the Devil, as those are* who are taken captive by him at his will: *And to future Generations will be signs or* significant Ceremonies, i. e. *instructive to them, as that of* Lot's Wife, *so horrid and dismal, that they shall wish you never had been: or that you had been, as it were,* Horn *or* Glass, (*as the Antidote hath it,*) i. e. *any innocent or insensible thing, rather than to have had and to use so evilly the Noble power of Man.*

I have been Eye and Ear-witness of the Authors Loyalty to his King, and adhæsion to the Church of England *in Charitable conformity thereunto, farther than which he deems factious in the Body. His Loyalty hath been without any spot or blemish, except this, that in the heats of Zeal and Love to our present King and to his Father, he hath now and then gone too far in hating, as it were, those who were too little for them, falling short of that Pattern the Honourable and Loyal Lady set, who being told, The King would not like her feeding some of the Parliaments Army, (then ready to perish with hunger;) Replied to this effect,* I had rather answer to my King for feeding, than to God for not feeding his and my Enemies. *Also forgetting the Exhortation, which saith,* Dearly Beloved, avenge

venge not your ſelves, but rather give place unto wrath; for it is written, Vengeance is mine, I will repay, ſaith the Lord. Therefore if thine Enemy hunger, feed him; if he thirſt, give him drink: Be not overcome of evil, but overcome evil with good. *I call this a Spot in his Loyalty, becauſe it is a defect therein; one of the higheſt degrees whereof, is our conformity to God and to the King, in that of a gracious nature, or a readineſs to do all good. That this is in God we are all witneſs; and that this is, or ought to be, in a King, the Royal Prophet ſheweth, when he ſaith,* They rewarded me evil for good, to the ſpoiling of my Soul. But as for me, when they were ſick my clothing was Sackcloth: I humbled my ſelf with faſting, and my prayer returned into my own boſom. I behaved my ſelf, as though he had been my friend or brother: I bowed down heavily, as one that mourneth for his mother.

Rom. 12. 19, 20, 21.

Pſal. 35. 12, 13, 14.

He always paſſionately deſired his Majeſty might eſcape, as the Sons of Zerviah, *ſo that baſe raſcal ſort of People, who are worſe than* Knights of the Poſt, *I mean* Flatterers; *to be undone by whom, Princes and Women are moſt obnoxious. For the greateſt infelicity that can happen to a King, is to believe that all things are lawful, or to hope they may iſſue well that he can do, and that pleaſeth him. So ſoon as he conſenteth to this thought, of good he is made wicked. Now this Opinion is ſettled in them by Flatterers, who never ceaſe to preach to them the greatneſs of their Power, though never of their Duty.*

Upon this account is it, that he hath ſaid ſo much of it as is ſaid in this Book.

I must not proceed, lest I should appear Author *and* Publisher *too. What I have here said, may be instructive to* Cup ophron; *and wherein he needs further, the Book will thereunto help him.*

I will only subjoyn in this further, to him and to all the good Company, and to every Reader, as a Cast of my Office or Calling, as I am a lover of God and of Jesus Christ, and of the whole Creation; the Exhortation that lieth on you as Christians, in opposition to the Heathens, which saith,

Eph. 5.3.4. Let it not be once named amongst you; neither filthiness, nor fooliſh talking, nor jesting, which are not convenient; but rather giving of thanks: i.e. *as the Learned Doctor* Hammond *paraphraseth these words*; All unclean gestures and obscene talking, or unsavoury Jests to cause laughter, which are all unbeseeming Christians; but purity, chastness, graciousness of language, opposite to the filthiness before, or else blessing and praising of God, a far fitter Subject for our rejoycing. *Or*

Col. 4.6. *that*, Let your speech be alway with grace, seasoned with salt; i.e. *Pure or pious, with sweetness and pleasantness: to speak good things well; not as some, who are sowr and censorious, and tend only to fling dirt on those who are not of our Party or Perswasion. To discourse of Heavenly things with the same chearfulness we do of our most profitable Voyages or Designs here below*; e. g. *How happy, and how pleasurable is it to be, and to do good? How rich is the faithful and contented man? What an ornament is true Religion to us? See with what a manly Courage the Pious refuse Honour and Profit to escape Sin? Oh! how joyful and*

and perfect ſhall we be when with God in Heaven; when we ſhall there be like him, and ſee him as he is? &c. It muſt be alſo ſeaſoned with ſalt, i.e. *wholſom diſcourſe, nothing putrid or noyſom to holy ears: not corruptive of others, or prophane in deriding true Religion, or ordinarily to laugh at what others deem Sacred; not Cenſorious diſcourſings, whereby men goſſip a Neighbourhood or Company into diſorder and confuſion.*

God forbid any ſhould deem this Fanaticiſm; it is a ſign Religion is not underſtood and received, or that it is very much decayed, where it is baniſh'd our common diſcourſe, and confined to the Church or Cloſet. Whatever any may think of this, God hath ſaid, It is our wiſdom and underſtanding to keep and do his Statutes. Deut. 4 6.

And is any thing more expreſs than that Command which ſaith, And theſe words which I command thee this day, ſhall be in thine heart, and thou ſhalt teach them diligently unto thy Children, and ſhalt talk of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, and when thou lieſt down, and when thou riſeſt up? Deut. 6.6,7.

I have kept thee too long from the Author's diſcourſe, which I hope you will pardon, (as I know he doth,) becauſe I have been carrying on the ſame deſign; namely, to make thee truly good, the beloved of God, and an inſtrument of Proſperity to thy King and Country, in order to our mutual being and doing which, as thou haſt my Prayers, ſo crave I thine, for thy primitive, or pure natural, and moſt agreeable

Companion, Friend and Delight,

PHILOTHEUS.

THE EPISTLE DEDICATORY,

To the Reverend Mr. *P. T.* Sometime Preacher at *Hillingdon*.

SIR,

THough I am inclined to avoid all that will eaſily diſcover me the Author, yet I cannot let my Firſt-fruits paſs without an offering of Thanks to you, by annexing the mention of Your Favours to this Book, which in number and value are ſo great, as to make my whole ſelf a Debt to you. It is now near Eighteen years ſince I firſt knew You, during which time, without any Bond than that of Love You have been not only Fidelity, but Liberality and Bounty to me; obliging me by no leſs than the free gift of Your entire ſelf to me. Where, or however then I proceed, Your Beneficence muſt be with me. Moreover, ſhould I have omitted You here, I had failed in the explicating and in the enforcing of Charity: For all that do, or that ſhall know You, will underſtand by what they ſee in You of the nature or offices of Love, and of Inducements thereunto, more than by what

what I can write or ſpeak; The Pious and affectionate proviſion You have made for ſome of Your Relatives, (which I hope You will in time make more publick) do evidence Your vigour in Divine and in Human Love: But nothing therein can out-do Your own temper and practice.

I know You like not what I have ſaid, though leſs I could not ſay becauſe of Truth. I pray that Your diſpleaſure may ceaſe; for that it is the ſincerely intended expreſſion of that in me, which urgeth me towards You beyond what I can expreſs or conceive in Love. God diſpoſe and aſſiſt me to improve, as I may and ought, the advantage of having ſo good and ſo true a Friend: To whom I ſhall always expreſs,

Honoured SIR,

Lond. 23 *Septemb.* 1680.

Your moſt Affectionate

and Obliged,

Philopolite.

THE PREFACE.

SECTION I.

THat the following Diſcourſe may be underſtood and rightly applied, I ſhall, by way of Preface, ſuggeſt the great and ſerious Objects of my mind therein.

(1) The Church and State of England, at the time of Reformation from Romiſh Corruption.

(2) The condition thereof ſince, to this day.

(3) The Attempts for its Cure in the twenty years paſt.

(4) The Maladies yet in it; and the moſt proper and effectual Remedies for cure of them.

Sect. II. (1) The Church and State of England; when firſt Reformed, being fitted, joyned together and compacted, (as the Body of Man ordinarily is,) whereby the Head (as principal Member) did influence, and the Veins and Arteries binding faſt the joynts, did afford ſupplies to every part, proportionably to the power or efficacy of the one, and the wants of the other, was, by the means of mutual Love and Charity, in diſpoſition and way to attain full

full Age, as it were, and Stature, ſuch as uſes to have full light and life, beauty and ſtrength, repute and happineſs belonging to it.

Sect. III. (2) *The condition of it ſince. Lapſed Man being eaſily ſeduced, and we being of too inconſtant and mutable temper*; Satan *alſo having right of claim given him, (upon Sin committed by us,) accuſed us before GOD, and required that he might have the ſifting, or the ſhaking of us*; i. e. *liberty to do his worſt to divide and deſtroy us. Permiſſion being given; He, by the infirmities of the Good, and by the dexterity in deceit of the Bad then amongſt us, ſoon effected our Fall, a very diſmal and Heart-breaking Fall*; (1) *In Church, and* (2) *In the Civil State.*

Sect. IV. (1) *The Church, he ſmote with* ſore Boils, *and with* putrifying Sores; *ſo that we did both grieve and infect each other.*

(1) *They who thought themſelves moſt diſtant to change, and ſure adherers to the Body, became firſt factious therein, by declining in* Love, *and by giving unto minute things (ſuch as Shoulder-knot of Ribband) the name and ſanction of* Baſis *for Union: whereas it was mutual* Love *and Charity, which compacted them at firſt, and by their means only were they to ſubſiſt and grow.*

(2) *They who were then for farther* Reformation, *ſuffering Love to cool in them, and growing hot in zeal for things, (by far) leſs deſiring it then Peace or Charity, ſoon proceeded to Schiſmatical* Separation.

(1) *By declining mental and local Communion with the Body.* (2) *By*

(2) *By framing new Churches and Covenants for purer Communion and Administration; forgetting the* truth *is to be ſpoken in* Love, *that the Church may be ſanctified and may grow thereby; alſo that no fellowſhip or administration availeth ought without it: For the Body can only* edifie *it ſelf in* Love, Eph.4.15,16. *an adhering to leſs pure adminiſtration for Charity, will profit us, and will pleaſe God more, than purer, gained with hazard or loſs of Love.*

Sect.V. (2) *The Civil State by like means (as aforeſaid) was ſmote, ſo that the* whole head was ſick, and the whole heart faint; from the ſole of the foot even unto the head there was unſoundneſs in it, wounds and bruiſes and putrifying ſores. *And thus for many years before and ſince the Years* 40, 41, 42, *or* 48. *(ſo much now mentioned) as Mr.* Ruſhworth's *Collections, and other Hiſtorians tell us;* "We were 'no way cloſed, bound up, or mollified with Oint-'ment, until his Majeſties happy Reſtauration in '*Anno* 1660. *By which our wounds, in Civils, were healed; for with him was reſtored our* ancient Conſtitution, *a Conſtitution ſo perfect and happy, that a better is not, (nor, I think, need not be) in the Univerſe for King or People.*

Sect.VI. And (*now*) after all that is come upon us for our evil deeds, and for our great treſpaſs, ſeeing that our God hath puniſhed us leſs than our iniquities deſerve, and hath given us ſuch deliverance as this; ſhould we again break his Commandments, and joyn in affinity with People of thoſe abominations? Would not the Lord be angry with us, till he

hath conſumed us, ſo that there ſhould be no remnant nor eſcaping?

I have tranſcribed the Text almoſt verbatim, as in the Bible; on purpoſe,

(1) *To fix in your memory and heart, the great mercy of God in reſtoring to us our King, and our ancient Government in Civils.*

(2) *To awaken both King and People unto ſerious reflection, how ſince to this day it hath ſtood betwixt God and us, with reſpect to his Commandments, and our joyning affinity with People of thoſe abominations. The former every one may know,* for the word is very nigh them, *by which they may diſcern how they have either broken, or obeyed the Laws of God.*

Deut. 30. 14. Acts 17. 24.

In the latter, by Abominations, I mean the evil Principles and Practices with which our State was ſo ſorely afflicted and corrupted, as you have heard.

By People of thoſe Abominations, I mean thoſe now with us, who are in temper, principle or practice like *to them,* heretofore, *by whom we ſuffered.*

By joyning Affinity with them, I intend, accepting their Counſel, and conſenting to Attempts and Plots for execution thereof.

And if ſuch be in Neighbour Nations, by joyning Affinity with them, I intend, Correſpondencies, Leagues, and all Aſſiſtances whatſoever, whereby they are enabled to make havock or deſtruction on God's Creation, to overthrow or change Conſtitutions, and to invade or raviſh the Rights and Properties of their Neighbours. Let us then, by the Occurrences ſince 60 to this day, try how near we

have

have been allied to People of theſe Abominations.

Upon an impartial and ſerious ſearch I doubt it will appear, that upon ſome great Sins of ours, that for one (it may be) of not improving *unto mutual* Love *and* Charity, *the Opportunity given us at his Majeſties firſt Return to us, whereby we might have been fitted, joyned together, compacted, and in growing towards perfection, as you have heard: I ſay, for this and other ſins committed by us, the Devil having gained leave to* ſift *us, hath ſhaken again our late reſtored Conſtitution, that I fear it will fall into perdition; ſo that there will be no remnant nor eſcaping.*

Sect. VII. (3) *The Attempts made the* 20 *years laſt paſt to heal us: wherein I find,*

(1) *Some of excellent tendancy thereunto. Of theſe moſt eſpecially were His Majeſties gracious* Letters *and* Delarations *from* Breda; *his* Commiſſion *for a Treaty at the* Savoy; *and his* Declaration *about* Eccleſiaſtical Affairs.

I wiſh them wrote in letters of Gold for future Ages, and that the preſent Neglecters (who therein are deſpiſers) of them, may ſee, repent, and amend thereby. For ſo it is, nothing yet done proves effectual to our Cure.

(2) *Others in their attempts to heal, (as I would hope,) have hurt afreſh or opened; but have no way tended to cloſe our wounds.*

Whether any late made Laws in England *or* Scotland, *do ſo, is no Inquiry for me: His Majeſty ſingle, or (where he is greateſt) in Parliament, may inſpect and remove, when, and as he pleaſeth.*

What Subjects therein have done, may (as I think) be considered by me. In them I find,

Partiality *in some,* Hypocrisie *in others, and* Defect of Charity *in most.*

I will instance a few in Church and State.

(1) *In the* Church.

One attempts *the mischief of* Separation, *and* omits *that of* Imposition.

Another strikes *at the mischief of* Imposition, *and strokes that of* Separation.

One appears (as he saith) for Union, *with mouth opening,* Curse ye Meroz; *as if he would kill and slay all flesh but his own, for* Unity *sake.*

Another sets forth the Plotters Doom, *as a Son of the Church, the more effectually to wound his Mother. In this last I intend only a part of his Sermon, the other being very useful.*

All of them I find defective *in Charity, writing (as one would think) to scourge or vex, rather than to amend their Brethren; rather to enlarge than lessen our distances. They are Schismatically and factiously for the Church, forgetting (as I said) that truth must be spoken in Love.*

(2) *In the* State. *It may not be convenient for me to represent the blame-worthy, or defective attempts herein. The best of the Attempts are those which comport with and strengthen His Majesties frequent and gracious* Assurances *of Ruling according to our Constitution.*

Whether within 20 *years past any alteration hath been made therein, I do not enquire. True* Old English *looks so lovely, that I turn me from* New *things, as most deforming; and as a return thereunto, so the corroborating of it, is most* sanative

to

to King and People. Remove not the Ancient Bound, *is the advice of the King of Kings by* Solomon, Prov. 22. 28.

Any change herein will not only deface, but well nigh kill us: for to propose exalting *a Political Head so, as not to be a Member of the Body Politick, is (as it would be in the Natural) to set a man's Head (that Collar may not touch Chin) some inches from his Neck. And to propose the other way, would be as edifying and comly, as to pull the Neck awry, and to crook the Body, so that some parts of the Hunch'd-back may level with the Head.*

We all know who look one way whilst they row the other. I wish they were as much exposed, who (among us) put a Crowned-Head too high for his Body, on design to out him quite, or to bring us again to Hunch'd-back level.

These, or any other departure *from* Old English, *be it excess or defection, are against the interest and grain, as of an ingenuous and generous People, so of the most noble and true Prince. Therefore* Counsellors thereunto *ought to be treated as Murtherers of Princes, and Traytors to Kingdoms.*

They who wish *a King hated or deposed, are prone to give him* such Advice: *For not daring to Poyson or Stab, they contrive this way to bring him to Self-murther; and let their station in his Kingdom, their relation to him, or their pretences point never so fair to the contrary, yet do they at heart wish themselves and his Kingdoms rid of him.*

Never any Kings in England *perished by fury of the People, but by the Treason or Flattery of such as did either in desire or fact succeed them: Neither was there any Motive urging so forcibly the*

Death

Death of our late King, as Fear, leſt the People ſhould ſtir in his quarrel.

"Monarchies (*ſaith the incomparable Lord* Ba-'con) need not to fear any curbing of their Abſo-'luteneſs by mighty Subjects, ſo long as by wiſdom 'they keep the hearts of the People, who will be 'ſure to come in on their ſide. *For*, "A good form 'of Government (*as the Great Sir* Walter Raw-'leigh *ſaith*) ſufficeth by it ſelf to retain the Peo-'ple; not only without aſſiſtance of a laborious Wit, 'but even againſt all devices of the greateſt and 'ſhrewdeſt Politicians; every Sheriff and Conſta-'ble being ſooner able to arm the Multitude in the 'Kings behalf, than any over-weening Rebel, how 'Mighty ſoever, can againſt him. The moderate 'uſe of Sovereign Power, being moſt effectual to 'ſecure the People to their Lords, and conſequently 'in the eſtabliſhment or enlargement of Domi-'nion.

Sect. VIII. *The* Maladies *yet on us, and the proper* Cure *or* Remedies *for them. The Maladies are* Extreams. *He muſt be a Stranger in our* Iſrael, *who ſeeth not more than one dangerous Extream with us. I think I may, without offence to any, ſay, there are twice two of them; the one pair in the Church, the other in the State.*

Thoſe in the Church *are,*

(1) *The* Neglecters *and* Deſpiſers, } *of Religion.*

(2) *The* Miſunderſtanders *and* Miſuſers, }

Thoſe in the State are,

(1) Court-Flatterers, *who are for Scratching King-Itch unto King-ſelf-killing, by putting him far*

far above, i.e. *out of the Body*; *and in Maſquerade with theſe, are ſome of the*

(2) Republicans *and* Self-Deſigners, *who ever are of*

them whoſe Minds aſpire,
And envy One ſhould have what All deſire:
For be't a Few, or Many, we live under,
Such ſhall repine ſtill, whilſt not of the number.

George Wharton, 1658.

Theſe Objects ſo affected my mind, that I could not reſiſt giving vent, though ſufficiency to do it well is far remote from me. So well as I could (amidſt the intervening of buſineſs differing in Nature,) I have repreſented theſe matters; wherein I hope I have not miſt my deſign, to avoid giving Being or increaſe to one Extream by oppoſing of the other; having dealt impartially and in Charity unto all, and being without deſign to bring Men to any private Opinion or particular Party, now in this or in any other Kingdom.

I am troubled that God hath this againſt us, that we have left our firſt Love; *that vehement, that pure and* Chriſtian Love, *which at firſt we had.*

Remember therefore (*O England, &c.*) from whence thou art fallen, and repent, and do thy firſt-works; or elſe God will come unto thee quickly, and will remove *thy Crown* and Candleſtick out of its place, except thou repent. He that hath an Ear, let him hear.

That things in this Day, wherein others abundantly diſcourſe of Perſons, may have their due regard, I have treated chiefly of them in this Book. The Reaſon of them appeared of force, ſo that I could not do other than advance them, as I do (ſometimes) above Perſons; by which I mean no particular

cular men, but Perſons, as ſuch, in way of Argument. It is unhappineſs, but no Crime in me, (becauſe my will is not) to err or to diſpleaſe herein. By Perſons, by Evil Counſellors and their removes, (oft-mentioned) I intend not any particular (as I have ſaid,) much leſs them who be impeached, or impriſoned for Treaſon, &c. they I deem removed. Nor am I in deſign to diſpoſe the Parliament to decline, or to delay, or to diviſion about the needful proſecuting of the higheſt (if moſt noxious) Subject in this Kingdom. A late Writer hath offered ſufficient to indiſpoſe me for Popiſh Succeſſion. *I wiſh the utmoſt ſecurity that can be, were againſt this and all other Evils; therefore have propoſed, that we might have effectual Laws conjunct with Perſonals; theſe connext, are (as I think) what God and good Men would, at this time, have us to purſue; and as connected (only) are cure to us. Secure the Throne and the Nation to be* Engliſh *and* Proteſtant, *or King and People be but partially,* i.e. *moſt dangerouſly ſecured. The Plotters, I find, were in motion to overthrow us in theſe Conjunct: Let their method to deſtroy, inſtruct us how to ſave our ſelves. When they attack a Nation in one ſort, they uſually begin to innovate or to diſturb in Civils; but ſince they were now joynt with us,* i.e. *to wound or kill us in both, let us not ſeparate in the matter with them, but heartily apply to ſecure both our Civil and our Religious Intereſts: ſo that our King and Kingdom may not be again in danger, by* France *or* Rome, *by* Levellers, *or by ought elſe that is noxious to them.* Which God of his mercy grant to us, *Amen.*

Before you proceed to read further, I entreat you to correct (by the Errata) *ſome of the too many faults in this Book.*

CHAP-

CHAPTER I.

SECTION I.

MAN being reaſonable, as is evident in that he is above a Beaſt, and hath ſomething within him whereby he knows what he doth, and why; is obliged not to deſire or do any thing, of which he cannot give *a good account* to himſelf and others. Nature diſpoſeth him to aſſociate, and when therein Reaſon gives every one, in his proper degree, deſire of Rule and aptneſs to Obey, for the ordering of this life in a Civil frame of Juſtice: Which aptneſs to Command or Obey, is good and moſt uſeful, whilſt accountable unto, (*i. e.* bounded by) *right Reaſon.* But as no corruption is worſe, than of that which is beſt: ſo there is not any Paſſion that nouriſheth a Vice more hurtful unto Mankind, than that which iſſueth from the moſt noble Root, even *the depraved affection of Ruling.*

Neither fareth it much better where the Subject hath a depraved affection to Slavery; ſuch ſeldom (if ever) are Vertuous, and ſerve only to maintain or gratifie the fore-going greater miſchiefs.

Section II.

Man being (as Reaſonable ſo) Created, as appears in that he once was not, but was made, and is preſerved by another; is bound to know, to obey and love his Maker and Preſerver, as his Owner, Ruler, and Benefactor.

Man reflecting on himſelf, &c. will ſee his Maker is GOD, as the generality and beſt of his kind have ever done.

This God being the firſt and Supream good, the *Idea* of all abſolute perfection and bleſſedneſs, is moſt eſſential to the Notion of him. The Interpreter, within us, of theſe things, (which a late Learned * Man ſtyles the *Face of God*) will, hence, give us to underſtand what abſolute right he hath to us; that we are more his than our own, and are truly Men no further than we do tend to God, perform our duty to him, and ceaſe ſeeking of happineſs in Worldly pleaſures and profits, or in any thing below him. We are alſo hence inſtructed, wherein our happineſs conſiſteth, and our way thereunto, *viz.* in ſhewing our ſelves Created men, and in the enjoyment of our Creator, God.

* Smith's Treatiſes.

What in this Section I have ſaid of *Man*, is alſo to be extended to *Human Society*, *i. e.* to Man in every of his Relatives: for as man's Naturals are by the Creation of God, ſo all his acquiſitions are by his Providence. Therefore in all that is his (came he to it naturally or providentially,) he is conſtantly to proceed in dependance on God, and ſo as to be ſubſervient and ſubject in all things to him.

Alſo

Alſo, what I ſaid in the fore-going Section, is to be applied to the higheſt Singular, and to the greateſt Collective Body, if Humane. *Unaccountable to any*, comports not with Rational Beings: With Brutes it doth, becauſe of baſeneſs and incapacity, and to ſome (in appearance) Men, it may be deſirable; but they are thoſe, who by ſervitude to divers Luſts, have made themſelves worſe than Beaſts.

Though I take what I have ſaid to be ſelf-evident, yet to confirm it, you ſhall hear the voice of Nature in the excellent words of *Antoninus* a *Roman* Emperour.

Upon every action thou art about, put this queſtion to thy ſelf; How will this, when this is done, agree with me? Shall I have no occaſion to repent of it? Yet a very little while, and I am dead and gone, and all things at an end: What then do I care for more than this, that my preſent action, whatever it be, may be the proper action of one that is reaſonable, whoſe end is the Common good; who in all things is ruled and governed by the ſame Law of Right and Reaſon, by which God himſelf is? *Medit.* Book 8. Sect. 2.

Section III.

Come we next to the moſt holy Oracles, which we call the *Scriptures of the Old and New Teſtament*, they declare yet more fully the ſame things. For God made that Supernatural Revelation of himſelf, (now written for us;) not becauſe there was fault in the Natural, or to leſſen either our Obligation or our Regard thereto: But to ſhew us, he had been graciouſly erecting upon the Eternal Founda-

tion, (Natural Truths and Duties) for our greater knowledge, and better practiſing of thoſe things. Which he therefore did, becauſe we had weakned and darkned our ſelves by Sin, ſo that this further Grace became neceſſary to us.

In theſe Divine Oracles you will find, that God,

(1) Made the World out of nothing, and *Adam* the firſt Man.

(2) That *God made Man in his own* * *Image*; that he was † *upright*, and ſet as *Lord* ‖ *over his works*. The former confirms that, whereon God's Right to us is founded; *That our Self-poſſeſſion is ſubordinate to his poſſeſſion*, *i.e.* that we are more his than our own.

* Gen. 1. 26. 5. 1.
† Eccl. 7. 27.
‖ Gen. 1. 26.

The latter expreſſeth the *Being*, the *Buſineſs*, and the *Happineſs* of Man; wherein Self-poſſeſſion lieth, or when it is that we are truly our own Man, as to Moral liberty and ſafety; which is then only, when we,

(1) Uſe and enjoy our ſelves, as made by God, *i.e.* as his *Created ones*.

(2) When with our ſelves we enjoy God, *i.e.* *His own Image*.

(3) When we are ſincerely good in heart and life, *i.e.* *Upright*.

(4) When we keep juſt Empire over all things made, which are inferiour to that in us, which conſtitutes us Men; *i.e.* in one ſenſe, *To be Lords over his Works*.

Man's Fall hath not varied the matter; the ſame is now his Being, his Buſineſs and Happineſs, as was before; only this, having ſinned, he muſt now *do*, he muſt *receive*, he muſt *enjoy* and *expect* all that I have ſaid, not only as a Created, but alſo as a *Redeemed*

deemed Man; *i. e.* in and through the Mediator *Jeſus Chriſt the Saviour*, God and Man, or *God manifeſt in the fleſh*. He muſt be *All, and in All*, (*Coloſſ.* 3. 11.) in aſſiſtances unto us, and in our acceptance with God. Which yet is ſo far from leſſening what I before ſaid, that this Mediator hath farther obliged Man thereto: For appearing in our Nature, he hath ſhewed theſe are perfective of it, and by his own practice among us poſſible to it. He alſo came, *not to deſtroy, but to fulfil them*; which he admirably did in his Sermon on the *Mount*, &c. He gave many *great and precious Premiſes* to this very end, (2 *Pet.* 1. 4.) *That we might be made partakers of the Divine Nature*. He gave Precepts to ſanctifie us, and prayed that we might *be one with God* (his Father.) He, (as the *Catachiſt* tells us) *lived a holy, yet* [a] *an afflicted life, and* [b] *died for our ſins upon the Croſs,* [c] *roſe out of the Grave,* [d] *aſcended into Heaven; where he now ſits to make* [e] *Interceſſion*. And as he promiſed, ſent the Spirit, the *Eternal Spiration* from Father and Son. And what is all this for? the [f] Texts on the Margent, when piouſly and diligently conſulted, will tell you: It was not to change our work or happineſs, but to bring us to know Eternal Truth, and practice Eternal Duty better; compleating what was fore-told of him *Iſaiah* 61. 1, 2, 3. ſo as that it might well be ſaid, as it is *John* 8. 36. *If the Son therefore ſhall make you free, ye ſhall be free indeed*.

[a] Heb. 4. 15.
[b] 1 Pet. 3. 18.
[c] Matt. 28. 6. Rom. 4. 15.
[d] Act. 1. 9. Eph. 4. 8.
[e] Heb. 7. 25.
[f] 2 Cor. 5. 14, 15. Rom. 8. 32. Phil. 4. 19. Tit. 3. 7.

Section

Section IV.

What is ſaid in the next preceding Section, equally concerns Societies of Men, their Being, their Buſineſs and Happineſs, as alſo God's right to them, is the ſame, which I would evidence, if I could think it were doubted by any, who grant it with reſpect to a ſingle man. One main deſign of our Saviour, was to bring Societies and Kingdoms unto his Father. He ſends forth *his Twelve*, St. *Matt.* 10. directs them unto houſes, and declares to *Zacheus*, that having called him, *Salvation* was come unto *his houſe*. He Commiſſionates his *Diſciples*, St. *Matt.* 28. to *go and teach all Nations*, *baptizing them*, &c. *i.e.* to mark them out for his, and bring them to Covenant ſo to be.

One Reaſon (as ſome have thought) of *Circumciſion* being to the Males only, was, becauſe of them were the Heads of Tribes and Families to be; and in the Apoſtles adminiſtration of *Baptiſm*, where the Governour was baptized, his Houſe is baptized with him. And St. *Peter* is expreſs, that the Goſpel's deſign is to make *a choſen Generation*, *a royal Prieſthood*, *an holy Nation*, *a peculiar People*, &c. Chap. 2. 9. of his firſt Epiſtle. Many Duties are required, which cannot be performed but in Society: And ſo great a part of the Scripture is either Precept, Prohibition, Promiſe, Threatning, Form of Prayer or Praiſe, or Example, &c. bearing relation to men in Society; as puts it paſt doubt, that no ſingle man is more obliged to be the Lord's than they, as alſo, that God is moſt deſirous they would be his.

Theſe

These holy Oracles largely represent the sorts, and frequently inculcate the practice of those Vertues and Duties, our Humanity obligeth us to express to others: Such as to *obey Magistrates*; *Parents* (Natural and Civil) not to *provoke their Children*, to have Natural affection to them, to deal *bona fide* with them, to make provision for them; to be kindly affectionate one to another; to be pitiful, and courteous, and merciful; to render a reason, when out Faith or Practice is questioned, &c. to propose fairly unto mutual consideration matters of greatest advantage to each other, that it may appear we treat each other like Men, and propose for Common good. Thus the *Apostles*, as common Doctors of the World, proposed, to all, things perspicuous and manifest of themselves, that every one might by bare reading learn them, and see their obligation to observe them in their conduciveness to Common benefit.

I will mention, as instance, two Precepts given by St. *Paul*; the one to the *Thessalonians*, in his first Epistle to them, *chap.* 4. *ver.* 11. *And that ye study* (or contend) *to be quiet, and to do your own business.* The other is that to the *Corinthians*, in his first Epistle to them, *chap.* 16. *ver.* 14. *Let all your things be done in Charity.*

Which Precepts are, as most Catholick in extent and obligation, so most reasonable and most Christian in their nature.

CHAP.

CHAP. II.

SECT. I.

IT is the Intereſt and Duty of Man in *Society*, (be he Supream or moſt Inferiour) to be in earneſt contrivance for *Peace*, and to be unmovably fixt, in deſire and practice, to that (be it matter of Priviledge or of Duty) and to that only, which GOD, which Reaſon and the Conſtitution he is in, hath given unto or required of him, ſo nothing therein be forbidden of God: Alſo to be univerſal in *Charity*, and more eſpecially to *love the Brotherhood*, *i.e.* his own Nation or Society.

This in *Theſis* is owned by all, yet very oft is it, that ſome on the one hand uſurp and *impoſe* too far: and ſome on the other, enter upon *Sedition and Schiſm*. Inſtances we have too near us; I will mention two.

Section II.

(1) The Helliſh and horrid *Plot* to alter our Government and Religion, in or with which ſome were ſo Devilliſh and *Romiſh*, as to contrive to ſhed Royal and moſt Sacred blood, I mean the Blood of our King. As God hath diſcovered, and hitherto prevented, ſo I hope he will at length give perfect Salva-

ſalvation from it. That our King, our Nobles, and we may ſing to God's glory and praiſe the 124th *Pſalm*. Which the moſt Ingenious *Woodford* thus paraphraſeth.

I.

Had not the Lord our Cauſe maintain'd,
The Lord himſelf, may Iſrael ſay;
Had not the Lord the Victory for us gain'd,
Inſtead of getting, we had loſt the day,
And Captives been to them, who now are made Our prey.

II.

On us they came, and like a flood,
Which would within no banks be held;
They fiercer grew, the more they were withſtood,
Increas'd in rage, when we their force repell'd,
And by Our oppoſition higher only ſwell'd.

III.

God on the banks in view did ſtand,
And when the floods did loudeſt roar,
Mov'd o're the floods, his All-commanding hand;
They ſtood awhile and gaz'd, then backwards bore,
And chid their fellow-waves, which came too ſlow before.

IV.

The Lord himſelf has made Our way,
And from their Snares has ſet us free;
The Snares are broke, which they for us did lay:
And when they look'd that we ſhould taken be,
God, who firſt loos'd the Net, did give us wings to flee.

V.

God is our refuge, and in vain
Frail Man againſt him thinks to ſtand,
His Word made all things, all things do's ſuſtain;
And he deliverance for us will command,
Has paſt his word to do't, and will uſe his Hand!

Section III.

(2) The now *Revived Conteſt* betwixt Conformiſts and Non-conformiſts in Church matters, which, I fear, will (if not ſo deſigned by ſome,) ſtrengthen the former, or give being to another *Plot* in this Kingdom.

If what Mr. *Baxter* (as I hear) hath ſaid, be true, that *the Devil hath ſtirred up this ſtrife*, it concerns them ſo to *reſiſt*, that both may fly from them. So far as I ſee into it, that great and good Man ſpeaks truth; I wiſh it may ſo impreſs, as to iſſue in ſpeedy and greater *Union*, though I fear it will not.

I rarely read either of their Diſputations, becauſe I am very well ſatisfied that the *Impoſitions* of the one, and the *Separations* of the other, are *miſchievous* things: yet being by fame and importunity brought to an *Antidote*, ſo entituled, againſt a Diſcourſe I had lately (becauſe of ill words given it) read: I find one of St. *Paul's Novices* ſo far engaged in the Diſpute, and ſo liſted up, that I doubt he will fall, and pluck others with him (being they are Admirers of him) into the ſtate of deadly Ill-will.

I find

I find this *Antidote* hath the needful loud praiſe for wit and argument; ſo hath *Melius Inquirendum*; but whether ſo needful, I know not, becauſe I have not read it. Somewhat like a farther or better Inquiry, I meet with, as *Leaf-gold*, cloſing up this Antidote. The whole is very precious, ſo (if he pleaſe) he may call it *Optimum Inquirendum*. It begins at *page* 100.

Thus have I at length rubb'd through the Reverend Author's Diſcourſe; and upon a calm reflection on my work, do not think I can diſpleaſe any one more than my ſelf: Such is the common fate of eager Diſputants, that whilſt they would reach a knock at their Antagoniſts, they loſe their blow, and wound themſelves. So eaſie it is, while we are Scribling, to forget that we are dying; and that our Sand runs faſter than our Ink: If the late change *of Ink-horns* into *Ink-glaſſes, had but* taught *us how frail and brittle we all are, it had been the moſt innocent ſignificant ceremony that ever was invented.* Theſe are his words.

Now that you may ſee how he deals with other men, rather than to ſuggeſt his intent in them, I remark thereon thus: You ſee, Sirs, after that *Ink* on 99 Pages, and one large *Epiſtle* to Sir *T. R.* had obliterated the Old as miſchievous; he conſtitutes the *Glaſs* a new *Ceremony*, and it being once *Horn*, but lately changed into *Glaſs*, is become very inſtructive, and the moſt *Innocent ſignificant* Ceremony that ever was invented.

He doth not (I confeſs) impoſe it; yet ſo ſolemnly is it propoſed, that I gueſs his Flock and Admirers may receive and uſe it as ſuch from him.

For, (1) It is the moſt innocent ſignificant Ceremony that ever was invented, *he ſaith.*

(2) It is not of mens invention, being his own peculiar, every other man will ſay.

His own, did I ſay? Was he in the Body or out of it, I cannot tell; but this I find he was *upon a calm reflection:* out (or moſt diſpleaſed) with himſelf, and by a *wound* Own-ſelf had given him (occaſioned by being more eager and leſs skilful at Sharps than his Antagoniſt was) put into thought of dying.

I find him alſo in freſh remembrance, (if not in ſight) of ſo great a Miracle, as is ſaid to be in *Tranſubſtantiation*, no leſs than *the change of Ink-horns into Ink-glaſſes*; which change was in deſign, or (when leaſt had) aptitude to teach us great parts of Religion: ſuch as that, to know our ſelves, *i.e.* (as he ſaith) *how frail and brittle we all are.* He might have added as well, *to know God, his Omniſcience*, ſince we are tranſparent (like *Glaſs*) in his ſight: and ſo from truth to truth, and from duty to duty, even ſo far as fancy can make Glaſs to go.

The *Ink* having no ſhare in the Miracle, he prudently omits ſuggeſting inſtruction thence; elſe, as red, or black, or both, it might have yielded much, as he (I preſume) knows hath been experimented heretofore.

Now a moſt *Innocent ſignificant Ceremony*, founded on a miraculous Change, and as ſuch ſeriouſly propoſed by an oppoſer of Human Inventions, Carnal Ordinances, and the beggerly rudiments of this world; and being, as it were, *Leaf-gold* on *Antidote*; what fleſh alive can reſiſt it? The upper and lower Tier of Cannon in Ship Sovereign, can never

never kill and ſlay like *this:* it ſo far pierceth me, that I cannot call it Human, becauſe ſo without reaſon or wit. I wiſh his Flock and Admirers receive it not as *Divine*, thereby making their laſt errour worſe than their firſt; *viz.* receiving that for *Antidote*, which is none, becauſe it hath leſs Religion and leſs Reaſon, (ſo far as it juſtifies what the Doctor oppoſeth, *viz. Separation*,) and more venom (by far) than the Sermon.

Both *Sermon* and *Antidote*, leave me leſs in love with Eccleſiaſtical *Impoſitions* and *Separations*; ſo I will not wiſely, or unwiſely, offer ought in favour of either. But with the *Antidoter*'s leave, I will put two Caſes, which I hope may prove more edifying. I will leave the Knight wholly his own, but will preſume to uſe *T. R.* to nominate two *Elect Ladies*, equally ſuch as St. *John* ſent his ſecond Epiſtle unto: in love and holineſs Catholick, moſt beloved of God, and moſt worthy the Communion of Saints in every of God's Ordinances.

(The Caſe of Mrs. *T.* is only ſuppoſed; for I have not heard, that any Conformiſt hath, in fact, been ſo rigid as the Caſe mentioneth him to be.)

The Caſes are as followeth:

Section IV.

MIſtreſs *T.* cometh to a Conforming Doctor, and addreſſeth to him thus: *Sir, I am a lover of God and Man: Jeſus Chriſt, with all his Members, are precious to*

MIſtreſs *R.* cometh to Mr. *Alſop* at *Weſtminſter*, being a Nonconformiſt Preacher, and addreſſeth in terms the ſame, or like, with what Mrs. *T.* uſeth to the Conformiſt,

to me. I would approach unto and obey the one in all his Ordinances. I would manifeſt my love to the other, and be ſo with them, that we may be as one in remembring, loving and praiſing our deareſt Lord, for his love in life and death to us.

Therefore, Sir, permit me to receive, Sacramentally, the Body and Blood of my Saviour; by eating Bread and drinking Wine, (as he ordained) with you on your next Communion-day.

But, Sir, I muſt tell you, I do ſometime communicate with Chriſtians, called here Non-conformiſts; and this I do not becauſe they are in Non-conformity, but becauſe they are Chriſtians. *And though I will joyn heartily with you in your form of Prayer and Praiſe to God; yet I deſire to receive in the Primitive, namely, Feſtival poſture, that being moſt ſuitable to*

formiſt, craving to receive with him on his next Communion-day; and farther ſaith: *But I muſt tell you, we having a very Holy Man for our Pariſh Miniſter; and one whom my Husband (though put out for Non-conformity) did, with many other Chriſtians, deem given to us as a Return of Prayer. With whom my Husband (when living) did himſelf joyn, and to it ever adviſed me. This Miniſter being alſo very moderate and indulgent to me, I ſhall now and then attend his Preaching, and alſo Receive with him.*

This I do not, becauſe he conforms to the Church of England; *but becauſe he is a* Chriſtian, *and doth nothing in Adminiſtration, but what I may be preſent at without ſin.*

Farther I thus do, becauſe (as I think) I cannot totally ſeparate and be innocent: I Pray therefore

to Praiſe or Thankſgiving. Beſide, I would ſave an Appeal to the Canon, *if any charge my kneeling with adoring Bread and Wine.*

To whom, I preſume, the Doctor replies to this effect: *I would give you, Sacramentally, the Body and Blood of our Lord; becauſe he gave them both in dying for thee, I would eat and drink with thee at his Table.*

We Chriſtians are One Bread, and you being Chriſt's true Diſciple, I have no terms, in God's name, to put upon you, as a Miniſter of Chriſt I receive every true Chriſtian.

But being in this Church of England, *under Laws and Oath to keep to that poſture of kneeling, (which certainly, as uſed in our Church, you may do without ſin,) I muſt deſire you to forbear coming, unleſs you will ſo Receive. therefore, becauſe I eſteem your Perſon and Miniſtry; let me break Bread with you on your next Communion-day.*

To whom, I preſume, Mr. *Alſop* returns to this effect: *I believe you are Chriſt's true Diſciple; that you love him, and that he loveth you; alſo that he died for you.*

But I will not give you, Sacramentally, his precious Body and Blood, unleſs by a Promiſe, or otherwiſe, you bind your ſelf never to receive this Sacrament from your Pariſh Miniſter, or with thoſe who Congregate with him.

So that unleſs you will therein totally ſeparate from them, I deſire you to forbear coming, with me.

In

In both theſe Caſes there is, I confeſs, a *miſchievous Impoſition.* But where *Guilt* is, let any man judge; the Doctor, a Conformiſt, cannot admit Mrs. *T.* becauſe the Law of the Land, &c. forbids. But Mr. *Alſop* denies Mrs. *R.* without warrant from God or Man.

The Prudence and Charity of our Governours, will in time (as I hope) take away one: And others alſo may in time learn Chriſt better, than to lay ſuch yokes on his Diſciples, which cannot, becauſe ought not to be born. Theſe are *worſe* than Humane, being Inventions *deſtructive* of *Love.*

Section V.

It is moſt apparent that theſe evils are yet with us, and that we are divided by them; and that by theſe Diviſions, our Church and State are near to ruin. We who have been the praiſe of the whole Earth, for Prudence, Juſtice, Valour and Succeſs in all our enterprizes for Purity, Subſtance and Vigour in Religion; for Order, Union and Love; and by theſe and other Vertues, in Self-poſſeſſion, both as to Liberty and Safety: I ſay we who have thus been, are now become by their contraries, a terrour to our ſelves, and the deriſion and contempt of Nations round about us; ſo that they neither love, nor fear, nor truſt us: and we chooſing thus to do, neither God nor Man will either pity or ſpare us.

O *England!* O State and Church in *England*, do not deſtroy thy ſelf! Return, return, that thou maiſt be ſaved.

There is a hand hath wrote that, which I think concerns you: read it and then judge, *Mal.* 3. 7. *Even from*

from the daies of your Fathers ye are gone away from mine Ordinances, and have not kept them. Return unto me, and I will return unto you, ſaith the Lord of Hoſts: But ye ſaid, Wherein ſhall we return? Though this hath in it leſs of terrour than we merit; yet if we haſten not to deſerve better than that in the firſt and laſt clauſe, I fear the purport of that writing, which *Belſhazzar* ſaw upon his own Palace-wall, *Dan.* 5. 5, &c. *MENE MENE TEKEL UPHARSIN*, will ſoon occur to the ſenſe of our King and People.

The Prophet's Charge exhibited againſt Kings and People then, moſt aptly repreſenteth the practice we and our Kings have been in for many Generations; and the return made thereunto, doth alike ſet forth our preſent temper or inclination, as to real Reformation. We are patient to hear the Charge, when it is in general, that things with us are amiſs; and we accept or bear the Advice, if it be remote from the particular wherein we moſt need to amend: But nothing is more difficult on the one hand than this, to bring a King and People to ſee thoſe particular Sins to be very ſinful, which they continue in, and would not part with: and as hard on the other hand is it, to bring them to ſee that particular thing to be their intereſt and duty, which they have no mind to do; they will be ſtill in thoughts and hopes, that what they like at preſent, may prove much better than God hath ordained, or any before them have found; ſo dangerous and hardning is the deceitfulneſs of Sin. Well may the Apoſtle be in ſuch earneſt and haſte, as he is in his calls to us *Hebr.* 3. when hardning by the Deceitfulneſs of Sin is ſo near us, *ver.* 13. *But exhort one another daily, while it*

is called to day, leſt any of you be hardned through the deceitfulneſs of ſin.

Having by this Text produced the Supream KING's Warrant, under his Hand and Signet, for what I have herein already done, or intend to do; I may juſtly expect, for his ſake, ſome regard from you: as alſo for that I intend to propoſe for Common good only, *i.e.* to make our King and People a perfect and happy Church and State. And as means thereunto ſhall ſuggeſt nothing, but what will recommend itſelf to every man's Conſcience, and evidence itſelf as moſt loyal and moſt affectionate to the Perſon of his Majeſty, his Government in Church and State, his Subjects of all ſorts; ſo moſt conducing to Peace, and moſt ſubſervient to the Intereſt of the whole, as my next Chapter will ſhew.

CHAP. III.

I Intend nothing more, than to bring us to theſe two moſt edifying and ſaving things:

(1) To do our *Own buſineſs.*

(2) To *Love.*

On theſe ſhall hang, as I intend, all my following Diſcourſe.

Section I.

(1) To do our *Own buſineſs*; which cannot well, if at all, be done without knowledge: eſpecially the doing I am now upon, which reſpects a great *King-*

dom

dom and the *Salvation* thereof. Are the blind, the ignorant or erroneous, fit for this *buſineſs*?

There is then, as I conceive, a four-fold knowledge requiſite hereunto.

(1) Knowledge of *God* in the *Incommunicable* and *Communicable perfections* of the Divine Nature; alſo a being fixt in belief of the reality and excellency of his *Being*. And though Unity be neceſſary thereto, yet that there are *Three* ſubſiſting therein; which doctrine of the *Trinity* is not ſo myſterious, as I once took it to be: and to the pure and humble Inquirer after God, will be found that which renders Chriſtian Religion the more reaſonable and worthy of all acceptation, in that it gives light and beauty to all other parts of that *Inſtitution*. The *Socinian* then, by denying this, ſhews himſelf a falſe pretender to Reaſon, having it not in truth; if he hath any, it is ſo groſs and material, that it exceeds not the Animal State or Life among men, when he meddleth with Divine Myſteries. But to return: The knowledge of God in himſelf, as I have ſaid, is a requiſite hereunto; ſo is that, what he is to us, and to the Societies of men.

(2) Another requiſite, is to know *Our ſelves*; *i.e.* to know what we are, or have, with reſpect to our own Nation; *i.e.* as we are Men and Chriſtians, now living in *England*.

That you may ſee in ſhort what this knowledge of *God* and *Our ſelves* is, I will preſent the Heads thereof to your view in this order.

GOD,

- Father, Son, } Spirit. { The First, Supream, } Good. { A Being of all possible perfection.
- 1. Incommunicable, proper to him alone, which he gives to none,
  - Absolute Simplicity.
  - Essential Unity.
  - Immutability.
  - Infiniteness of { Place, { Immensity, Time, { Eternity.
- 2. Communicable, (of which he gives to Creatures,) belonging either to the Divine,
  - 1. Understanding, { Knowledge, Wisdom, Particular Providence.
  - 2. Will, namely his { Goodness, Justice, Faithfulness.
  - 3. Faculties of acting, his { Power, or Omnipotence, Dominion over us in this life, Distributing future Rewards and Punishments.

This GOD is the Universal and Supream LORD of all Beings, by

- Creation, and Preservation, { Owner, Ruler, Benefactor.
- Redemption, { Teacher, Expiator, Head.
- Renovation, { Restorer, Reassumer, In-dweller.

} of *England*.

MAN,

MAN { Reasonable, Created.

In *England* to be known and considered,

1. Naturally,
- Spirit, *i.e.* Highest, Pure, Divine, Good.
- Soul, *i.e.* { Middle, Solicited by Flesh and Spirit, to evil or good.
- Body, *i.e.* { Base, Sensitive, Bruitish, bending always to Matter and Earth, to which, when the Soul yields, it is carnal or evil.

2. Providentially, in
1. Relatives
- Governing, { Supream, { Real, { King, Lords, Commons, } Parliament. Personal, — King.
- Subordinate, ——— Magistrates.
- Governed, ——— People.

2. Religion, { Naturally, in Law of Nature, Revealed { Supernaturally, in Holy Scriptures.

3. Constitutions Humane, { Civil, Ecclesiastical, } Laws.

4. Riches.

5. Times, { Ordinary, or Extraordinary, } { Prosperous, Adverse, Reforming, Degenerating, Uniting, Discordant.

6. Examples, { Good, { at Home, } of { Superiours, Equals, Inferiours. Bad, { Abroad, }

7. House, or Family, { Governour, { Parent, Master. Governed, { Child, Servant.

The other Relations in Churches and Schools, I leave you to supply.

MAN discovered in Supernatural Revelation, to be

1. Created upright, { Spiritual, — To Rule. / Animal, Sensitive, { To Obey, and Apt for temptation. } } A Free Agent. Lord over God's Works. Put into — { Paradise, Bliss.

2. In Covenant with God; which contained benefits on

God's part, made over to *Adam*, as Root or Head of Mankind: and On Man's part, Duty required by God.

God's part: Absolute on God's part to Man, { Law { Natural for him, as { Spiritual, } Positive for him, as { Animal, Sensitive, } } } To be without sin, and to do all required, Strength { Internal, *viz.* Rectitude in all his parts, Virtuous qual. External, *viz.* Divine Communications, Laws, & their Sanctions.

Conditional, { Continuance of { Light to direct, Strength to assist. } The gift of Eternal life, or felicity with God for ever.

On Man's part, required by God { Walking in the Light, Using the Strength, Perfect Obedience.

3. Tempted to Sin, by an Apostate Angel.

4. Disobedient to God, in eating forbidden Fruit; and so fell, and Mankind with him, from Happiness, into a state of Sin and Misery.

Sin, { Guilt, Darkness, Corruption, Impotence, Obduracy, } The Law of Sin wrought in his Body, Sin reigned therein. No good thing dwelling there; the Law of his Members being predominant, *Rom.* 7. 23. not possible to be without Sin.

Misery, { Privative, — Good withdrawn, { God's Spirit, Happiness. } Positive, — Evil inflicted { Captivated by our Enemies, evil or foul Spirits. Tortured by { Lusts, Passions. Subjected to the Base, and to our Servant or Subject. Pains, &c. Death, } present, future. }

A state of all this, *i. e.* very extensive, and out of which Man cannot recover himself. *Rom.* 7. 24. *O wretched man that I am!* and that thou art; who can, or *who shall deliver thee from the body of this death?* ver. 25. *I thank God, through Jesus Christ our Lord*, whom he hath provided to be a Saviour.

God

GOD (*Father*, *Son*, and *Spirit*) from Eternity, fore-seeing Man's Fall, do decree his Recovery through Jesus Christ, *i.e. God-Man*, or *God manifested in the Flesh:* Or to speak as we may conceive, through the Second of the *Holy Trinity*, in the one Divine Nature, his assuming and performing in our Nature, what in so great a design (as Man's Reconciliation to God) was fit to be done.

Man by *disobedience* being in the state I have described to you, two things at least must be to restore him:

(1) *Expiation for Man's Sin.*
(2) *Renovation of Man's Nature.*

He being unable to do either; and these things being less fit, or impossible to any other, than the ONE DIVINE NATURE, or GOD, no one acts therein, but who is God: It is decreed to be accomplished (as was the first Creation) by the three Persons, or Relatives, in the One Divine Essence. The Divine Persons moving herein, though in One Nature, are apart as Relatives. So far as I can see into this great Mystery, by Scripture and Natural light, it seems thus:

The *Father*, who is of none, acteth as Father, *i.e.* in the Relation most eminent; wherein he may be said,

To give or send,
To be moved by,
His Justice satisfied by,
His Authority owned by,
His Law vindicated by,
} His Son ..

On this account is it, that what in Man's Recovery belongs to God Essentially, is ascribed to the Father, because he is the first in order; is of none, acts from none; but all derive from, or act under him.

And

And Man is ſaid to have ſinned againſt him, and by him was caſt out of *Paradiſe*. That he called to *Adam*, and by Promiſe opened the door of Hope to him, *Gen.* 3. That all iſſues from his Love. In ſhort, from hence (as I conceive) it is, That what in Man's Creation, or Recovery, belongeth unto the Supream, either to receive or to do, is in Scripture given to God, in the Relation moſt eminent, *i.e.* unto the Father.

The *Son*, as of the Father, in the Relation Second in the Godhead, moves as ſubordinate, accepts and executes with propenſneſs or delight the Father's Will herein. Which he did in

Leaving his Father,

Aſſuming { Nature, Sinleſs Infirmities, } to be to us { Prieſt, Prophet, Head, } To { Live a holy, an afflicted, life. Die upon the Croſs, Ariſe, Aſcend, Intercede, } for us.

Whereby he perfected Expiation, and brought it to this, *That God was in him* alſo *reconciling of us to himſelf*. Theſe his Tranſactions, whilſt in decree only, afar off, before the *fulneſs of time was come*, were to the Faithful Fore-ſeer, ſaving and moſt cheering things.

How much more now is it a mighty Salvation, which he hath raiſed up for us in the Houſe of his Servant *David*? *Bleſſed be the Lord God of Iſrael, for he hath viſited and redeemed his People.* This ſhould cauſe us chearfully to obey him, and willingly to part with every thing for him, who parted with life

liſe for us, and is ſtill mindful of us. This ſhould excite our hope of Good from him, no leſs than the ſupply of all our wants, eſpecially *forgiveneſs of our Sins*, *Sanctification*, and *everlaſting Salvation*. In no caſe are we now to entertain any Deſpairing thoughts; for this God, our Saviour, being both God and Man, is able and willing to help us. What though, as Sinners, our condition is ſad, yet this JESUS, *of God is made unto us Wiſdom, and Righteouſneſs, and Sanctification, and Redemption.* Which will be compleat Salvation to us, being in extent to that from within us, or from without us, which did caſt us into Sin and Miſery.

For obtaining all which, we have only poſſible, reaſonable, and deſirable Conditions on our part to perform, *viz.* Deep ſenſe of our Unworthineſs, truly repenting that we have ſinned, *i. e.* unto hate and forſaking. Real ſenſe of God's undeſerved goodneſs. Faith in Chriſt, *i. e.* believing him to be Truth; (Expecting from his Free Grace, accepting of him entire to be ours; Obeying of his Commands; Fearing his Threatnings; with the perfection of Sincerity.) Newneſs of life, *i. e.* in *denying ungodlineſs and worldly luſts, and living ſoberly, righteouſly and godly.*

If we faithfully intend to practiſe theſe things, though we are not of our ſelves ſufficient ſo much as to think *one good thought*; yet is all poſſible and eaſie to us, in the enablement of God's bleſſed Spirit. Who, to perfect or compleat our Cure and Recovery, is, the *Eternal Spiration*, the Third in the Divine Eſſence, ſent forth from *Father* and *Son*, to finiſh or carry on the 2 Cor. 3. 5.

(2) *Renovation of Man's Nature.*

The *Son* is more eminently to ſave, and the *Spirit* to renew. The *Son* is to perform ſo, that, before Angels and Men, it ſhall be congruous for God to Pardon; to come down, as it were, to Man; and the *Spirit* is to bring Man up to God. That it may become God to let Man live in his Kingdom, and that Man may be an agreeable and obedient Subject therein. In a word, That a Sinner (dead in Law) might, by Grace, live, and be holy and happy, both here and hereafter. To know and to conſider all this, is required to the well-doing our *Own buſineſs*, as we are ſingle Men, or as we are in Societies and Kingdoms; that lapſed Nations, as a lapſed Man, may be reſtored unto God.

From what I have ſaid, another Analyſis might be drawn to repreſent, at one view, how Man is to be known and conſidered. Now, *GOD* the Father, through the *SON*; and both of them, by the *SPIRIT*, have Redeemed him. As thus:

MAN

MAN

In Propitiation by Christ, is most fitly by God

- Continued in his Creature State,
  - Spirit,—To Rule.
  - Soul, } To Obey.
  - Body, } Apt to err.
- In Dominion over God's Works,
- Put in capacity of God's
  - Present,
  - Eternal,

  } Communion, or Favour.

In the Operations of the Spirit we may, as it were, see him

Restored unto
- Conviction, Inclination, Light, Hope, Fear, Love, Joy, New qualities,
- Humility, Modesty, Faith, Power to act, Daily Supplies,
- God-ward, whereby he, so far as a Sinner can be, is in the

} Creature State.

In Covenant of Grace, founded on Christ; which containeth Mercies on God's part made over to Man, and on Man's part Duty required by God.

Absolute on God's part to Man,
- Supernatural Revelation in Scripture; wherein is further explained and enforced Laws Natural, which are
  - Supream,
  - Final,
  - Ever obliging,
  - Most Good,
  - Perfective of Man's Spirit.
- Mercy, more discovered to
  - excite Hope,
  - & Endeavour.
- Laws Positive, Reading, Hearing, Sacraments, &c.
  - Subordinate, as means to Final

Assistance to sincerity in Practice.
- Light of
  - God's Creation,
  - Scripture.
- Natural Conscience.
- Common
  - Grace,
  - Providence.
- Ordinary Ministration of Angels.

Conditional,
- Special Grace, Justification, Holiness, Continuance, and growth in these,
- The continuing of
  - Light to direct,
  - Strength to assist,
  - Angels in their special Ministration for good.

    } to do, to suffer, to repel Temptation.
- The gift of Eternal life, or our felicity with God for ever.

On Man's part for these required by God.
- Repentance towards God,
- Faith in Jesus Christ,
- Sincere Obedience to him,
- Receiving not in vain, *i.e.* improving the Grace of God,

  Renewing these, and perseverance in them, } to Death.

  In neglect whereof is Indignation, Wrath, Eternal Damnation.

Whoever conſiders theſe Heads of *Thoughts* and *Knowledge*, will ſee, that the ſtate of Man, either ſingle, or in Society, is a ſtate of ſubjection to God, and to eternal Right or Truth. That he is an accountable Creature, and that his excellency is not Bodily, but Mental; he ought therefore to reverence himſelf, and not live or move as if only Brutiſh. He will alſo find that Man hath a Negotiating or active Spirit in him; it then concerns him to take heed that he be doing his own Buſineſs: For the Actions of Men are under conſtant obſervation, as will be obvious to any who beholds the *Face of God* in the account I have given of him. We may therein alſo ſee one part of our own Buſineſs, *i. e.* to be Humane in our treating of one another: Foraſmuch as God appears, not to diſpoſe of Man by abſolute Will, but by Law. When God doth limit us by his Laws, he doth in a ſenſe, as it were, limit himſelf: For as he by them bounds our Actions, ſo by them he bounds his own Judgment of us. We muſt diſtinguiſh Decrees and Judicial proceedings in God: the former being matter of Favour, he may act therein by abſolute Will; but the other being matter of Right, his Perfection and his goings forth into Laws, are (if I may ſo ſpeak) limits to him. We by them diſcern one good ground of Joy in the worſt of Times, namely, that this World is not without a Ruler; though we ſee him not, yet the *Lord reigneth*; He, whoſe Judgments and Rules are unerringly laid. It is a comforting and a heart-fixing Conſideration, that there is no change in Subordinate Governours, but what is ordered or underſtood by the Supream Ruler, who never changeth, and who ever is Good-will to Men.

Pſalm

Pſalm XCIII.

Submit your Crowns, O Kings, for God do's reign,
And has himſelf put on His Crown;
Throw at His feet your Scepters down,
And pardon by your quick ſubmiſſion gain.
Unto your ſelves aſcribe His Power no more;
But what He firſt gave you, to him again reſtore.

Dr. *Woodford.*

I have been the larger on this Head, becauſe of the importance of *Self-knowledge* to the doing our *own Buſineſs*. The divers Analyſes I have drawn, ſhew, according to Natural and to Supernatural Revelation, what Man ſingle or in Society is, as *Created*, as *Lapſed*, and as *Reſtored* unto the *Creature ſtate*. All which is needful knowledge, becauſe Man hath now ſomewhat to do, which is ſpecial or peculiar to theſe ſeveral Periods of Time or Eſtates; which if he omits to do, he doth not what is his own Buſineſs, *e.g.* To admire God's *Goodneſs* in making the World, and Man in it in ſuch an excellent eſtate; ſince nothing made by him could bring any *profit* to him: which Duty reſults from the knowledge of Man, as Created by God. Again, Never to charge God with Man's Sin; but condemn him whoſe behaviour was unworthy to God, and cruel to himſelf. Alſo, to bewail his ſad and lamentable condition, from which he is not able to deliver himſelf, nor once to have a deſire, and to look out for help elſewhere to be had. Theſe we are directed and obliged unto by the knowledge of our eſtate, as lapſed. Laſtly, To own Chriſt's Doctrine; to obey his Laws; to tranſact with God, and to expect from him, all through the Mediator.

Mediator. To ſee the evil of Sin, and the Love of Chriſt crucified, &c. To love him, *who died, &c. for us:* To underſtand the ends of his Death, and to deſire to enjoy them: With abundance more, (too many in ſo ſmall a Book to be mentioned,) are evidenced to be our work, by the account I have given of Man Reſtored.

Further, the Analyſis expreſſeth knowledge requiſite to make Man *truly* and *univerſally Good*; than which nothing can be more his Buſineſs, or be more conducive to the proſperity of Nations.

Once more, Theſe ſet forth the things which obtain Peace with God, his favour and acceptance into *Fellowſhip with himſelf, and with his Son Jeſus Chriſt*; than which nothing doth more to promote Agreement and Good-will among Men: and further ſhould not be required of any, in order to our Communion with them.

Laſtly, Theſe give us the knowledge, which will lead us into the next ſort I am to ſpeak to, and will help us therein, namely,

(3) *The knowledge of the whole Duty of Man:* For when we ſee who, and where we are, the next requiſite is to know what we are then to do. When we find where we are, *i.e.* how we ſtand in, and are qualified for the State or Church, by the fore-going Information; then to know what we are bound to do therein, is very uſeful Knowledge. And as to know all our Duty, ſo to ſee them in the natural or inſtituted Order of performance is moſt requiſite likewiſe; becauſe two may appear at once, when but one can be done by us. And we ſhall be at a loſs to know, which at that time is our *own Buſineſs*, i.e. which is moſt fit to be done then by us.

To

To ſet before you every Duty, would go beyond, as my ſtrength, ſo my preſent intention; who deſign you, not Volumes, but a few ſheets. Somewhat I may do in it anon: In this place I ſhall only give ſome ſmall appearance of light to that of their Natural and Inſtituted Order.

The principal Duties and preferrable, be thoſe things which

Are
- Eternal in Being.
- Unchangeable in Nature.
- Univerſal in Obligation.
- Neceſſary to Religion.
- Final in Religion.

Of theſe is *Love* to God and Man; *Juſtice*, *Faithfulneſs*, *Purity*, *Goodneſs*, &c. the Communicable Perfections in God, and wherein we are to be like unto him.

The ſubordinate Duties be thoſe which

Are
- Only inſtituted of God.
- Changeable by him.
- Means to Vertue or Grace.
- Not neceſſary to all Good.
- Darkly, or leſs ſpoken of in Scripture.
- Sometimes therein ſaid to be rejected by God, and to be leſs acceptable to him.

Of theſe were *Sacrifices* and *Circumciſion*, &c. of Old; and of theſe are now *Sacraments*, *Baptiſm* and the *Lord's Supper*; *Preaching*, *Hearing*, *Reading*, and *Prayer*, (as a Means only;) and if theſe, much more are Forms of Worſhip, and Forms of Adminiſtration of Ordinances, Obſervation of Days, &c.

(4) When we are thus far gone, there is yet a farther requiſite, to know the degree of performance which belongeth to us; for it is not enough in doing our own Buſineſs to be *ſtedfaſt* and *unmoveable*, unleſs we add thereto, as St. *Paul* ſaith, *alwaies abounding in the work of the Lord*; and in another place, *ſtrengthned with might in the inner-man*; and again, *Not ſlothful in buſineſs; fervent in ſpirit; ſerving the Lord: i. e.* induſtrious and nimble to do any thing that is your own buſineſs, and having that earneſt affection to God's Service, that ſhall inflame and ſet you moſt ardently about it; and accordingly, doing thoſe things that in reſpect of the circumſtances of time and place wherein now you are, may moſt tend to the honour of God, and building up of this Nation, and his Church therein. Very much lieth upon this as to ſucceſs in our doing, and the All of acceptance with God thereon dependeth; therefore, when we are doing our own buſineſs, let us have ſpecial regard to the proper degree which every act claimeth, either

1 Cor. 15. ult.

Epheſ. 3.

Rom. 12. 11.

(1) Internal in our { Intellect. Will. Affection.

(2) External, in { Viſibility. Extent, &c.

I have in this Section pointed at Matter which requireth many thoughts, and would take up a large Book to write what it ſuggeſteth to me. I crave of thee, Reader, thoughts to ſupply my defect, through brevity, &c. Writing ought for the Preſs is novel to me, and the toil ſo ſore, that I ſhall avoid occaſion to crave the like again of thee.

Beſides,

Beſides, our thinking thereon will bring us to know *God*, and *Jeſus Chriſt*, *whom to know is life eternal:* Alſo our Duty to him; to perform which is our higheſt perfection and intereſt. We ſhall alſo *know our ſelves*, than which is not a more becoming and uſeful knowledge; and our ſtation and circumſtances, whereby to help or ſave our diſtreſſed and almoſt loſt Nation. We ſhall therein ſee, that in our places we are to act, not as *France* or *Geneva*, but as *Engliſh*, or we deſpiſe our own happy enjoyment and buſineſs. We ſhall ſee our own buſineſs is to do as God and Conſcience would have us; and that if any are better than we, we are to mend until we come to be Examples fit for them. That our buſineſs is to improve our Riches, and all our enjoyments; to ſee God in them, and to ſerve him with them. We ſhall ſee it our buſineſs to diſcern the times, to receive the inſtruction God deſigns us by them, and to grow ſo wiſe as thence to collect what is to be done for Healing, and the ſpeed we ought to make thereunto.

Further, We may thence find what may ſhame us for ſquabling about Trifles, and cure our *Ignorance*, in valuing *Aniſe* and *Cummin* as more acceptable to God, than the *weightier matters of the Law.*

We ſhall therein ſee, that to imitate *Joſhua* in reſolution and practice, is our own buſineſs, that *we and our houſes will ſerve the Lord.* Finally, we Joſ.24.15. therein ſee, that in Goodneſs and true Piety, we are to be moſt hearty and affectionate, to be as the *Chariots of Aminadab.* And ſeeing this, will help us ſo to be; and being ſo, we *ſhall never be aſhamed*, Pſal.119.6.

Woodford, in loc.

That Shame may bluſh to follow me,
Who Thy Commands purſue, and follow none but thee.

Though I am moſt unfit to ſpeak, and do hazard my Reputation by thus uttering my voice; yet having taken upon me to do it, I cannot be ſilent. My King and Country lie neareſt my heart; when they are touched, it is more to me than a touch on the apple of my Eye.

Jer. 9. 1, 2, 3. *Oh that my head were waters, and mine eyes a fountain of tears! that I might weep day and night for the ſlain of the daughter of my People.*

(Ver. 2.) *Oh, that I had in the Wilderneſs a lodging-place of wayfaring men, that I might leave my People, and go from them! for they be all Adulterers, an aſſembly of treacherous men.*

(Ver. 3.) *And they bend their Tongues like their Bow for lies; but they are not valiant for the truth upon the Earth: for they proceed from evil to evil, and they know not me, ſaith the Lord.*

I do not intend, in any part of theſe, evil of our Sovereign Lord the KING; I fear, that God who hath commanded, *Curſe not the King, no not in thy thought:* and give obedience thereto; not to avoid the Tale being told, but in Duty to God and Loyal affection to him. I do not only pray and give thanks unto God for him, that under him I may lead a quiet and peaceable life in all *godlineſs* and *honeſty*; but that I may ſee him the *Praiſe of the whole Earth.* In order to which I purpoſe to repreſent, in proceſs of my Diſcourſe, the Character of an Excellent Prince, which either is, or may be his.

Eccl. 10. 20:

I am

I am no *Papist*, to wish or contrive his death; nor *Rat-Catcher*, to suggest that Snares and ---bane are good for him: Nor yet am I a *Republican-Wrestler*, in a design to trip up his heels, that he may be level with me. I am for establishment of his *Throne in Righteousness*; and for him and his to be in it, *so long as Sun and Moon endureth*; and that, whilst alive, he may be the Prince of the Kings of the Earth.

I remember the sorrow I felt for the Murther of his Father, in *Anno* 1648. (though I was then not above 12 years old,) and the distraction and misery since. I also resent the sinfulness of that *Sin*, and the vile abominations the *Republicans* committed; which Resentments are not of yesterday in me, but first began in *Anno* 1646, or 47, and by the mercy of God have been unmoveably these to this day. I say, upon these accounts it is, that I cannot without abhorrence think of any Attempt to alteration of Civil Government amongst us. Should such a thing happen, either to the right or left, I am confident our Misery will be doubled upon us; the least I expect is, *You shall be destroyed, both you and your King.*

Section II.

(1) Let Governours then in Civils do their own business, *i. e.* adhere unto *true Old English:* look, when and wherein we have thence departed. Probably the horrid Plot may bear *date* with it: if so, nothing so Sovereign to King and Peoples safety as to return, and by good Laws effectually enforced, secure our Constitution from future Tyranny, as well as present Sedition.

And becauſe Evil Workers may improve the *eaſineſs* or *goodneſs* in a Proteſtant, as they will the *heady Obſtinacy* of a Papiſt, to greateſt Tyranny and Oppreſſion: Alſo, becauſe bare Opinion in Religion, (as ſome think) ought not to vary proceedure in Civils, it ſeems to be as Charitable and Juſt, as prudent to enact ſo, that neither Proteſtant nor Papiſt *can be* Tyrant or Rebel; but he ſhall be on ſuch terms, and in ſuch circumſtances, as temptation ſtrong enough to either, will rarely happen.

One way to do this, (and it may be the beſt we can now take,) is, by Laws to damn the Maxims of State, the Rules and Principles of Government, which be either repugnant unto, or inconſiſtent with our Old true *Engliſh* Conſtitution in Civils.

Is it not manifeſt, that our late frequent change of Miniſters have made no variation in Management of the State; and doth not this ſhew, we have need to ſearch out, what that is which maketh ſome (eſteemed good) ſo ſoon as they be in ſubordinate Government, acting as the worſt of men; Alſo, that it concerns us to bar againſt Evil things rather than Perſons? Were our true Conſtitution re-inforced by Laws, and thoſe Laws duly edged, I ſhould expect our Miniſters of State would have courage to adhere thereto, or would be ſo wiſe as not to treſpaſs thereupon. Eſpecially, if it be enacted, that their *Iniquity* ſhall be viſited unto the *third or fourth Generation*; as it is fit theirs ſhould be, who conſent to be ſo noxious to the Publick. The late Uſurper and Tyrant, *Oliver*, found *two Laws* of more force than the Perſons of *Three Kingdoms*. The Reaſon

and

and the Authority in Laws remain, and will one time or other reach the Tranſgreſſor: which men being aware of, will not adventure to violate them at the Will, or by virtue of the Favour of a Supream Perſon, who may change himſelf, or otherwiſe be changed, whereby the Law may come to be executed upon them. But where no Law is, or where it is defective, the Favour of the *Prince*, or preſent Profit, or the like, will diſpoſe Men to practiſe againſt Common Good.

Beſides, thus to ſettle things in Laws, will be proceeding (for Common Benefit) like the Statute, or *the Wiſdom that is from above*, (*i. e.* Celeſtial) *which is pure, peaceable*, (*i.e.* free from Luſt and Factious humor,) *gentle, and eaſie to be entreated*; (*i.e.* mild, equitable, receding from ſtrict right in order to Peace;) *full of mercy and good fruits, without partiality*, (*i.e.* without making any difference, or without all inconſtancy, or danger of falling off to Tyranny or Levelling,) *and Hypocriſie*, (*i.e.* without diſſimulation, or appearing to be what they are not;) ſuch as the falſe Ones in paſt Ages, which brought miſery to Kingdoms.

The Legal ſlaying of Treaſonable Principles or Rules, may rid us of Traytors for the future; though Perſons guilty of Treaſon, in time paſt, ſhould continue to live. But the Beheading of Perſons, whilſt our Law ſaith nothing, or too little to Principles, will effect no more, than to bring new Men into old Practice.

But against this Two things may be objected, which I shall briefly mention, and reply to.

Object. 1. *Where the Supream in Execution is* One, *it is* best *to remove from him the evil influence that is* Personal; i.e. *as we commonly say*, Evil Counsellers, &c. *who will dispose him to neglect, or draw him unto the contradiction of Laws.*

Supposing the Objector, by best, doth mean most *effectual*, or *first to be done*. I Answer,

(1) Good Laws well enforced are a Bar against Evil mens influence: For when the Supream, or most Absolute is gone forth in Laws, Men see he hath thereby bounded himself, so that it will be incongruous and unsafe for them to propose a contrary practice to him.

(2) The removal of Persons, without due provision by Laws, is a Change, but no Cure: It is taking off one Knave, to give place unto, or to Create another.

(3) Evil Counsellors, or Plotters, rarely (if ever) are effectual in motion, but upon some *alteration* made in a well-framed Constitution; or when some *defect* or start-hole is found in the Laws which be against them. Remove the Cause, and the Effect ceaseth; whenas the assaulting Effects, and not (or too lightly) touching their Causes, is next to doing Nothing.

(4) The Heroick *Prince* is *safest*, and is most August in his Laws, which be for Common good: He covets there to be; as from his own Inclination, so becaus he is thereby, as far as Man can be, a God,

i.e. a

i.e. a Being ſo Almighty, as that to do evil, or to be tempted therewith, is (as it were) not poſſible to him. For good Laws to a Humane Prince, in conjunction with good Temper in him, and God's preſence with him, (allowing for diſproportion of Finite and Infinite,) are to him, as perfect Rectitude in the Divine Nature is to God, ſuch *Defence* and *Strength*, that evil cannot proceed from him, nor come nigh unto him.

Object. 2. *But do we not find the contrary, by the account we have of Laws, made in King* H. 8. *and King* Edw. 6. *which ſignified nothing in Queen* Mary?

Anſw. (1) The Repeals the Supream Government then made of Laws, in order to practices different to them, ſhew they deemed force in them. When King, Lords and Commons agree to make paſt Laws weak, or nothing; who can give ſtrength, or give being to them?

(2) Laws may effect now what they could not then; the Nations Temper or Bias, and their Intereſt now, being, as it were, another thing; being ſuch, as no Parliament will be ever found to Repeal the Laws made. Beſides, we may now make Laws more compleat, and more noxious to the Tranſgreſſor, than were thoſe heretofore made.

I ſuper-add, as Anſwer to the firſt Objection,

(5) A Nation may with eaſe be cheated or impoſed upon by Perſonal removes: But Good Laws can never hurt; and if well ſharpned, will one time or other ſearch our Sore unto Healing.

(6) Good

(6.) Good Laws are most Humane, Christian, and are what we may give good account of to our selves or others: In that neither *Passion*, nor Private *Design*, or the like, is in them; and are manifestations of our sincere regard to Common Benefit, in the present, and in the future Age.

* I here insert these words of Sir *w.R.* because of their aptness to my purpose, and the Authority of the Writer. I had not sight of them before I had wrote mine, and the Printer was upon this Sheet.

* *The Law, to wit, a just Law, being resembled to an Heart without affection, to an Eye without lust, and to Mind without passion; a Treasure, which keepeth for every man what he hath, and distributeth to every man what he ought to have. This benefit the Ancient, though barbarous, esteemed so highly, that among them those which were taken for the first makers of Laws, were honoured as Gods, or the Sons of God: and the rest, that made either Additions or Corrections, were commended to all Posterity, for Men of no less vertue, and no less liberally beneficial to their Countries, than the greatest and most prosperous Conquerors that ever governed them.*

(7) As Consequent hereunto, such proceedure is most agreeable to God, and doth entitle to his Blessing; than which nothing can give more efficacy to Means, or more secure our desired End. When men avoid evil, and prefer in present practice the *greater* good before the *less*, they are in God's way, and he is with them: Such need not fear what Man can do unto them.

(8) *Differing* about Means, or *undue prosecuting* of them, may occasion frustration to good Men in their One End, *viz. Publick-weal*; and an undue proceedure herein is, where we trespass upon the Natural order of things, *i.e.* when we prefer in our present practice the *less* good; or when by our pursuit

ſuit of it, we render the Greater impoſſible, or very difficult to us.

By eſtimation there are a hundred Commoners choſen to ſerve in the *Parliament*, (expected to Aſſemble ſhortly,) whoſe intereſt in Lands amounts in value to Three hundred thouſand Pounds *per Annum*; by which Inſtance, (as by many other) it is apparent, the *Commons* have far greater ſhare or intereſt in *England* now, than in Ages heretofore. Security and reaſonable ſatisfaction, is therefore their due: And in that their ſaid acquired Intereſt hath added ſo great ſtrength unto them, it is their Princes ſafety to grant it.

Good Laws are moſt conducive to a Right Ballance in the Kingdoms of Men. The *Right of Caſes*, and the *Reaſon of Things*, (as now they ſtand,) is to be regarded, or kept to by *Legiſlators*, in order thereunto. If nothing be done herein, the Government is not like to ſtand; which by paſt evil practice, and by preſent diſcontent or jealouſie in People, is made, *as a bowing wall, and as a tottering fence.* And if Laws made, or to be made, ſuit not well unto the Right of Caſes, and to the Reaſon of Things, they will ſoon prove uneaſie or oppreſſive; ſo that the Monarchy may be overthrown thereby. For the *Royal Preacher* (when moſt ſagacious) hath ſaid, *Surely oppreſſion maketh a wiſe man mad*, Eccl. 7.7.

Let, then, our Legiſlators be faithful to our King, and in him to the Nation; ſo as not to environ him with Danger by Laws, or let ought therein remain, that may be juſtly uneaſie to Great, and to Popular, ſtrength.

Though I am not for making ſad (needleſly or unjuſtly) any one of this Kingdom, in his Religious Intereſt,&c. Yet I would be underſtood in this place, to have regard only,or chiefly to Civils;wherein this Nation,under every diſpenſation,as to Religion,even from (if not before) *Magna Charta* to this day, hath been, as it were, *One*. The Laws therefore which recover or reinforce this Conſtitution, will be of more certain efficacy and continuance, than thoſe which concern Religion; in that a Superiour Law was ever pretended upon every change in the latter, when the former hath remained untouched, both under Popiſh, and under Proteſtant Supremacy.

Where *Proteſtantiſm* is the Temper and Intereſt of a People,(as it is now ours in *England*,)I cannot ſee any one thing a greater defence againſt our being *Popiſh*, than is this,of well ſecuring our Civil Conſtitution; and by Law providing for ſuch Executions as may evidence its Being, and the Executors conformity thereunto.

I would not be ſuppoſed (by ought I have ſaid) in a deſign to prevent all neceſſary proceedure; that is, (as we ſay) *Perſonal*; *i.e.* the bringing of Perſons to Judgment,&c. when the Publick good, conjunct with their Merit, do require it. But this I heartily deſire, that we may not injure Our King, or our Country, by paſſing this opportunity, and leaving undone that in Laws, without which the other will not heal us; being not ſo extenſive as our preſent Malady is, nor ſo preventive of a Relapſe as the other would be. There are thoſe who will give Heads (if they have ſo many *Calves*) by the dozen, ſo they may not be debarred the Old trade of graſing, in order to a New breed. And there have

have been, or there may be, many Rogues in deſign to Rob a Houſe, who by fore-contrivance have one perſonating an honeſt Neighbour, that upon the repulſe or flight of ſome, is to cry *Stop Thief, &c.* in hope the Maſter and his Family, in haſte to purſue, may omit to lock the Door, or leave the Houſe unguarded; ſo that other of them may with eaſe gain the Prize they came for.

I have alſo heard, that to burn the *Pipes* was once thought ſufficient to extinguiſh future ſmoaking *Tobacco*. I leave the Wiſe to apply theſe, (though foolish, yet well intended) Suggeſtions.

From what I have ſaid on this Head, may be alſo collected, the neceſſity of making Laws, that may keep every man (be he *Papiſt* or *Proteſtant*) from doing hurt, or from receiving it. To which I will here ſuper-add, Suppoſe the *Soveraign Real* find it for Publick good requiſite to bound the Sovereign or *Supream Perſon*, ſhould their Laws reſpect a *Papiſt* only; It would be rare for a Prince, in his wits, to own, or ſhew himſelf to be one, before he is Crowned; after which thoſe Laws affect him not. But be it, that he owns *Popery* before *Coronation*; yet the Laws will prove as weak in effect as if none: becauſe they will be ſuperſeded, or made void by the Law of Holy Church and Father at *Rome*. For all Laws made in bar againſt them, or made to limit a *Papiſt* as ſuch, and made about Religion (except their own Canons, &c.) are *Ipſo facto* Null; whenas, if the Law be without diſtinction, without partiality, or doth make no difference, and hath reſpect only to Civils, there is no Holy Law to ſuperſede it; nor do I know, that in paſt Ages they, at any time, have interpoſed therein.

Again, being our *Legiſlators* are Proteſtants, if they make not Laws as effectual to *ſecure* the Proteſtant *Prince*, from things ſo noxious to him, as is *Popery*, *Tyranny*, or *Rebellion*, &c. they be leſs kind, and more unfaithful to him than to a Papiſt; which God forbid ours in *England* ſhould ever be.

I have already mentioned, that the ſecuring our Conſtitution in Civils, is bar againſt Popery. In farther evidence whereof, let it be noted how conſtant the *Jeſuits* are in adviſing and practiſing to *alter* our Government, either into *Anarchy*, *Democracy*, or into *Abſolute Monarchy*. Had I time and capacity to expreſs what I have abundant reaſon to believe, I could plentifully ſhew, how induſtriouſly thoſe Vipers ſeek to prey upon our *Vitals* in Civils. They would ſing *Te Deum* for the *Death* of our King; be it of his *Body Natural*, by the hand of Blood-thirſty Men; or be it of him *Moral* or *Political*, by the Self-killing I have oft mentioned. His *Father's* Death (in the former way) had their *Heart* and their *Hand* in it; alſo unto God they (moſt Blaſphemouſly) gave thanks for it.

The preceding Analyſes, do ſet forth opportunity or ſeaſons, as one Talent the *Engliſhman* hath to improve. To do ſo is Wiſdom; it doth give us to obtain with eaſe and certainty. When the *Prodigal* (Luke 15.) *had ſpent all, and began to be in want*; then was it that the Supream *Lawgiver* applied unto him Recovering or Saving *Grace*. Laws being, (as I have ſhewn) the weightier Matter; ſhould you now execute, (only on Perſons, ſome may be prone to ſay,) *Wo unto you: Theſe ought you to have done, and not to leave the other undone,*

ye

ye ſeem as thoſe, *which ſtrain at a gnat, and ſwallow a Camel*; *i.e.* ye are laborious or warm at the ſmaller, and very *adventurous* or heedleſs in the greateſt matter; In things to be made your work and care, and about which you ought to be moſt preciſe. In a Speech, which a Learned Man hath thought fit to print in his Book, entituled, *The Spirit of Popery ſpeaking out of the Mouths of Phanatical Proteſtants*, are theſe words, *Popery and Slavery, like two Siſters, go hand in hand; ſometimes one goes firſt, ſometimes the other, in at doors; but the other is alway following cloſe at hand. In* England, *Popery was to have brought in Slavery; In* Scotland, *Slavery went before, and Popery was to follow.* Which I here tranſcribe, hoping they will impreſs; not as he ſaith it did on the *Scots Phanaticks*, but ſo as to endear *true Old Engliſh* to us; than which nothing is more diſtant from Slavery, and by conſequence puts Popery far from us.

This Section, being directed to the *Wiſdom* and to the *Supream* of this Nation; I muſt not purſue things too far, or deſcend to more particulars, ſo as to incur their juſt diſpleaſure, or the imputation of over-doing.

I judge (as a Great Man * hath directed me,) that Temperament beſt for the Throne, which makes the People *Loving, and free of courage*; for Kings being attended by *Slaves*, ſhall be attended in time of neceſſity by *Slaviſh minds*. *Homer* ſpeaks to this purpoſe, *God bereaveth man of half his vertue that day, when he caſteth him into bondage.* And *Charron* ſaith, *The Popular Eſtate makes the Sovereign of worſe condition than a Carter: The Monarchy placeth him above God himſelf*; by either of which

* Sir *Walter Rawleigh.*

which a Nation is made unhappy. If ſo, it is obvious to any, what methods a Prince ſhould chooſe to govern his People by. *To be a good Governour, is a rare Commendation; and to preſerve the Weal-publick above all reſpects whatſoever, is the vertue juſtly termed Heroical.*

By what I have ſaid it doth appear, Our *Biſhops*, in ſpecial, ought to aſſiſt herein; becauſe they know that the Humane Law depending on that of Nature, deduced from God's Eternal Law, (which is the Rule of all his Creatures,) is the guard of Kings, Magiſtrates, and Vertuous Men; yea, the very Spirit, and the very Sinews of every Eſtate in the World, by which, (as Sir *Walter Rawleigh* ſaith,) they live and move. Beſides, if we provide not hereby to have Humane and God-like Kings, we may not expect to enjoy Chriſtian and Proteſtant Biſhops. Devil and Pope be never long aſunder; if the one gains the Throne, the other will ſoon poſſeſs the Church. We being (as we are almoſt univerſally) Proteſtants; once make us no *true Engliſh*, it will in ſhort time be no true Religion in *England*. Proteſtant Biſhops, to ſuppoſe themſelves by the Advance (ſo termed, though falſly) of the King, ſecured, is a fatal miſtake and miſchief. To ſay or think, there is no harm if Prerogative be higher now, than it was in the time of Queen *Elizabeth*, or before 1660, and to fix it, or to permit it to remain ſo, in Law, is to bring *Pope* or *Leveller* in upon us; whereby our Religion, as our Liberty, will be loſt, or our King and Lords, (when leaſt, the Biſhops) ſhall be deemed uſeleſs, if not dangerous things.

(2) Let our *Clergy* ſtudy to be quiet, and do their *Own buſineſs*, *i.e.* keep within the Churches Pale. I will not diſpute their right in Civils, ſuppoſe it theirs; yet I think it their intereſt at this time, and moſt Apoſtolical, to act as more Divine. Look ye, O Men of God, unto *JESUS*, *the author and finiſher of our Faith*; unto the Apoſtles, eſpecially to St. *Paul*; to the *Cloud of Witneſſes* in Holy Writ; to Archbiſhop *Uſher*, in his *Reduction*; to Biſhop *Joſ. Hall*, in *Pax Terris*, Peace Maker and Modeſt offer. I ſay look unto theſe, (and many more there are,) who with thoſe *Heb.* 12. 1. *compaſs you about*, which ſhould diſpoſe you to *lay aſide every weight*, love to this World, *and the ſin which doth ſo eaſily beſet you*; fear of Man, which diſpoſeth to Cowardize and Treachery (whereby you will become, not only the Dead Weight, but Death to our State and Church;) or that of Uncharitably preſſing Conformity in matters, for which you have only fair pretences.

Ye are taught of God, and have been of late ſo well ſuggeſted unto by the *Dean of Canterbury*, in his excellent Sermon to the Men of *Yorkſhire*; alſo heretofore by Mr. *Baxter*, in his Pious Diſcourſes; *Gildas Salvianus*, &c. that to them I refer.

Vide, *Naked Truth*, the Second Part, printed ſince I wrote this Book; though the Author, (as I hear) be a very bad Man, and (it may be) uttereth againſt you what is falſe; yet ought you (as *David* did in the matter of Reproach from *Shimei*) to judge God hath a hand there, for you to obſerve or improve unto the ſpeedy inſpecting your Foundation and Practice; and unto greater circumſpection and charity in future. Alſo that you in Preaching,

ceaſe medling out of your Sphere. Such as with matter of Right in the Subject to Petition for a Parliament, either to deny, to diſparage or to leſſen it: which no wiſe or good *English* man will ever do. Though ſome of Excellency therein, did ſome Months ſince decline countenancing the indiſcreet management of ſome, who were then upon it. For though the Subject hath ever Right to do it, be the King for it or againſt it, yet Prudence may require ſuſpenſion of Execution.

(3) Let all *Subjects* in *England*, &c. ſtudy to be quiet, and do their *Own buſineſs*. *Bite* their own fingers, rather than *ſcratch their Head: Speak evil of* 2. Pet. 2. 10.

no

Exod. 22. 28. Psal. 62. 4. *no man*, more especially not of *Dignities*; nor *revile the Gods, or curse the Ruler of our People*; nor covet or *consult to cast him down from his excellency*; but be most suspicious of themselves, inquiring rather *how far* they may go, without sin, in compliance with his commands, than *how far* he should extend them; the nature of things required being more our concern to know, than his Authority therein.

What I have said in a fore-going Section, about the Subordination of Duties, may much assist you herein; for you will find Obedience to Magistrates one of the Capitals, and *Honour the King*, is connected with *Fear of God*.

The excellent Preacher concludes his whole Argument, *Eccl.* Chap. 10. with a strict prohibition of all hard and undutiful thoughts and risings of heart against Rulers, notwithstanding their errours in Government and Corruption in living; not so much as secretly in their hearts to wrong them, both for Conscience, and for *fear of wrath*, as the Apostle likewise directeth, *Rom.* 13. 5.

(4) To the *Non-Conformists* in *England*, &c. whose being so, and being made so, is matter of grief to me: I say to them, study to be quiet, and do your *Own business*. Which, (beside what *Doctor Stillingfleet* in his late Sermon, and others before have told you,) is to do what Laws do not forbid you, what is most needed, what you are specially qualified unto; what the best of you (in times past, when associated for most good) have recommended as great Duty, and lamented past neglect as grievous Sin. And what if now managed with prudence and love, will (as I think) bring more Souls unto God, and

and more comfort and profit to your ſelves, than the way of exerciſe you are in. It is, Sirs, to go from houſe to houſe in the Pariſhes where you inhabit, upon the work of *Perſonal* Inſtruction. The nature whereof, the manner of performance, the motive and obligation thereunto, may be ſeen in Mr. *Baxter's Reformed Paſtor*, *Chriſtian Concord*, the *Worceſterſhire* and other Counties *Agreements*, to which I refer. I do not foreſee what you can object hereunto; neither do I think ought will happen to obſtruct you therein, (from without,) but what may ſoon be removed by care, prudence, humility, and love in its management. My ſelf for one, (and many more there are,) who do not receive you, or contribute to you in your preſent way of Separation, would do their utmoſt to ſtrengthen and encourage you herein: And thoſe who now are joyned to you, if true Chriſtians, will in no wiſe draw back; but rather proceed for ſo good a work.

Yet if any of them, (who have not well learned wherein Purity, Spirituality, and true Chriſtian Liberty conſiſteth) through ſuſpicion of your return to *Egypt*, or to *Garlick* and *Onions*, ſhould withhold from you; God will make it up in others, and will (if they be ſincere) reveal himſelf farther to them, and bring them back with advantage to you.

It is now near twenty four years ſince the generous and pious Mr. *Tho. Wadſworth*, (now with God) expreſſed to me at *Newington-Buts*, to this effect: *When I came firſt to miniſter at this place, I began to think my buſineſs lay not ſo much in my Pulpit, as in the Houſes of my Flock, not to eat or drink with them, or there to receive a Fleece from them;*

but to bring them fully to God: I therefore inquired who were worthy, and whoſo conſented, into their Houſes I entred on ſome daies weekly. I was yet not ſatisfied, being I ſaw many Families, within my Pariſh bounds, remaining ignorant of, and averſe unto God: And being ſometime after quickned by Mr. Baxter, *in private Letters to me, and his* Gildas Salvianus, *I reſolved upon and exerciſed Perſonal and Family Inſtruction through my whole Pariſh. I found many obſtinate, and many diſmally ignorant, equal to the darkeſt corner in the Univerſe. But I thank God, my labour was not in vain, They being brought, by my Houſe-miniſtration, unto the light and life Divine. I had more ſucceſs in one year in this way, than I could expect in twenty the other.*

Miniſters ought to ſeek out the bad, to make them good; gathering and edifying thoſe who are made ſo to their hand, is the *leſs* needful work. I ſhould not doubt of ſucceſs herein, ſomewhat equal to what appeared in *Newington* many years ſince, God being as preſent, and as powerful now as then. But I muſt humbly offer this to them, that they treat us not with *Mint*, *Aniſe*, and *Cummin*, but with the *weighty matters of the Law*, with what recommends itſelf to every man's Conſcience. And ſo diſcourſe, that both matter and manner thereof may manifeſt, you deſign not to beget diſlike to the Publick Forms, &c. but only to bring us more fully to God, *i. e.* to that temper and practice which King, Biſhops, and People, cannot but ſee, is beſt for the whole.

This I own, is the Duty alſo of every Conforming Miniſter, and the neglect thereof their Sin. I wiſh you were both at it with all your might; for this, under God, would procure ſuch degrees of

Light,

Light, Life and Love, that our Service to God would be ſerving him in *Spirit and Truth*, and an acceptable Service unto him, though it were performed in the worſt form I ever yet heard of among Proteſtants.

To the pure Worſhipper all theſe Forms are pure, *i. e.* none of them ſhall prejudice a good Man, or his ſacrifice to God. If this be ſo, we have gained this point; That to be *holy*, is far preferrable to pure Adminiſtrations, ſince the pureſt of them are not pure to the unholy. Should not then the means, moſt likely to increaſe Holineſs, be deareſt unto us? and ſuch, as hath been ſaid, is Perſonal Inſtruction; eſpecially, if we add, that this practice will be promotive of *Love*, than which there cannot be a more purifying Grace? Which brings me to the Second General Head; of which I ſhall diſcourſe in the next Chapter.

CHAP. IV.

SECT. I.

TO *Love*, *i. e.* as St. *Paul* I told you ſaith, *Let all your things be done in Charity.*

If what I have hitherto wrote ſignifie nothing; yet if King and Subjects, if Paſtors and People, if Friends and Foes will *Love*, our Kingdom will be holy and happy: and without it, were

our Ordinances in Church and State the moſt pure or Spiritual, we ſhould yet be without Righteouſneſs and Peace, *i.e.* a very wicked and miſerable People.

1 Joh.4.16. Let, then, our whole be Love; let it be the temper and abode of our Souls. The excellency and benefit whereof, is obvious to thoſe who *dwell in God*, and in whom *God doth dwell, for God is Love*; thoſe who do this, are moſt like God, and are very dear to him.

By the natural intimacy of Self-love, by our own frame, by the nature of God, his love and Relation to us as Creator, and in Jeſus Chriſt, Redeemer: as alſo by the nature and end of his Ordinances, &c. of which many have treated, we may ſee, as our obligation and inducements thereunto, ſo alſo the true nature and offices of Love.

By it in this Diſcourſe, I intend what our Saviour hath put together, as firſt and ſecond, *Matt.*22. 37.39.

Ver.37. *Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind.*

Ver. 39. *Thou ſhalt love thy Neighbour as thy ſelf; calling one the* great Commandement, and the other *like unto it*; adding, that *theſe are the fulfilling of the Law.* Theſe *connext* are to be our *temper* and *practice.* No man truly loveth God, who doth not love Man; and he who rightly loveth Man, muſt love God.

Now what I would eſtabliſh in mens minds, is the conduciveneſs of this, connected and comprehenſive, Love, to the worthy and happy eſtate of all *Societies*, be they Kingdoms, Churches, or Families,

milies, &c. which I ſhall endeavour to do, by repreſenting the matter as it ſtands,

(1) In the Ordination of God.

(2) In the Government of God.

(3) In its own nature and effects.

By all which it will appear, that the Society, and no other, but that where love *preſides*, is worthy and happy.

(1) As it ſtands in the Ordination of God; *Gen.* 20.4. *Exod.*20.5. *Deut.*7.9.19, and 11.13,&c. and 30.6,&c. *Joſhua* 23.11, &c. *Judges* 5.31. *Pſal.* 14. 7. and 29.11, and 33.11, and 85.8, and 94.14, and 105.24,43,and 122.6,and 125.2,and 145.15,20, and 148.14, and 149.4, and 119.132.165. *Prov.* 14. 34. and 8.17,21,and 15.17. *Iſai.*26.1,2,3, and 51, and 58.12, and 60.12, and 65.8, to 25, and 66. 10, 14. *Jer.*18.7,9. *Rom.*8.28.

God hath ſettled the matter paſt all peradventure, as will appear, if you conſult the fore-cited and other Scriptures.

(2) God's righteous Government requires, that good ſucceſs and happineſs ſhould attend ſuch Communities; becauſe there being no Kingdoms or States,&c. hereafter, there are no rewards there for them: ſo that they would go without recompence, ſhould it be omitted in this life, which is inconſiſtent with God's righteous and gracious Government to admit; therefore it is here, if any where, that Nations are thereby exalted, *Prov.*14.34.

(3) The nature and effects of love. Happineſs is connatural with love, they are inſeparable. Whilſt love *preſides*, the Nation muſt ceaſe to be before it can be other than happy; by it Societies are ſo formed,that all their parts are made bleſſed thereby:

For

For what is it that ſettleth a Nation, or makes it proſperous, but what reſults from, or is the contrivance of Love, and the things which reproach and ruin a Kingdom, are contrary thereunto.

Where a Kingdom is founded and governed by Love, how pleaſant looks it? even like the deſcription given *Pſal.* 133. *Behold how good and how pleaſant it is for Brethren to dwell together in Unity, &c.* which the aforeſaid Poet thus Paraphraſeth.

I.

Bleſt day! wherein I live to ſee
The Tribes, like Brethren, all agree,
Like Brethren ſtriving, who ſhall my beſt Subjects be.

II.

God has by them reſtor'd my Crown,
And they ſecur'd what was their own;
For what on me they pour'd, upon themſelves fell down.

III.

Th' Anointing Oil, they on me ſpent,
On them in Acts of Favour went:
As if for them, as much as me, the Oil was meant.

IV.

Like that, which on the High-Prieſt ſhed,
At firſt it only wet his Head,
But then o're Beard, and Clothes and all, was quickly ſpread.

V.

Or like thoſe Miſts, which from the Main
The Sun draws up, to ſend again,
In Dews, firſt on the Hills, and then the humble Plain.

VI. With

VI.

With ſuch th' Almighty loves to dwell,
And Souls agreed his Praiſe can tell, (*ſell.*
How on them bleſſings, when on others vengeance

Where Love diſpoſeth to aſſociate, with what pleaſant guſts do they go thereto? and ſo ſoon as they be gathered, it binds them faſt together: ſo united, as none dare to offend them, and ſo inoffenſive, as not to provoke others.

The foundation of their Concord, is the root or ſtock of *Peace*; yea, of quietneſs and aſſurance for ever, being *An Obedientiall Faith and Affiance in God, as he in Chriſt, is reconciling the World to himſelf*; extended in great *Righteouſneſs*, true *Charity*, *Purity* and *Humility*; theſe good things they learn of God, theſe are their buſineſs and delight, and by theſe they continually walk with him, *Micah* 6.8. They eſtabliſh their Union by ſuch Principles and Rules, as will make all concerned in the State underſtand, that their intereſt is cared for. Iſai. 32. 17.

The Union appears to be *Common Benefit:* ſo ſettled, as fore-ſeeing the whole cannot be happy where any part is miſerable. In a word, they unite and abide as Members one of another. Therefore if any be afflicted, they (like good blood) run to the wounded parts relief.

Their *Magna Charta*, is to love God above all, and to love others as themſelves. Their *Petition of Right*, to *do as they would be done unto*, and on theſe hang all their Precepts. Which alwaies are no more than are needful, and are ſuch as every man's Conſcience and Reaſon approves, and are alſo for Publick good. Being,

(1) Such

(1) Such as ſtop the main Springs of Calamity.

(2) Such as direct or aſſiſt to growth in Vertue and Peace.

The former is done by prohibiting, and watchfully ſuppreſſing *all Vice*, eſpecially thoſe which are moſt noxious to Publick Order and Intereſt: Such as *Atheiſm*, *Prophaneneſs*, *Contempt of God and Religion*, *Covetouſneſs*, *Ambition*, *Peeviſh moroſeneſs*, and *Flattery*: Alſo, *Revenge*, excepting that of *Forgiveneſs*, if the Injury be private; and when publick, that proſecution publick Juſtice and general Good requires to bring Traytors, againſt King or State, to juſt puniſhment. Yet herein ſo, as if one part of the Government differ in deſire or opinion, as to the execution of juſt vengeance on Perſons, they will charitably compound, taking, in full ſatisfaction for the blood of the Traytor, ſuch Laws as will ſufficiently ſecure againſt, or put an end unto like Treaſons for future: the gentleſt way, ſo it effectually ſecure the Government, and promote the ends thereof, they alwaies chooſe.

There is one other evil they prohibit and carefully ſuppreſs, *viz. Suſpicion*; and though about this they have ſome explanatory Proviſo's, to prevent unreaſonable *Credulity*, and *Supineneſs*, *&c.* eſpecially when the Head, and thereby the whole Body is in apparent or immanent danger; yet their general Rule is this, To believe our Neighbour is good, or, to hope he will be ſo. As they thus *prohibit* to ſtop *Vice*, ſo

(2) They *enact* for growth in *Vertue*: This is done by commanding two things.

(1) *Perſonal* Inſpection, Reformation, and Watchfulneſs. And then,

(2) *Neigh-*

(2) *Neighbourly*; in order to this latter, They bear their Infirmities and cover their Faults, until they can be ſhewn them in private, and there they do it with greateſt ſweetneſs. They never reprove Sinners publickly, but for moſt weighty cauſes; and then ſo do it, that the Guilty may ſee their love is fervent, and may be awakened; not through lowdneſs and noiſe, but by the ſmart, though yet ſweet, penetration of Reaſon and Love: which ſhines ſo clearly in his Corrections, that the Offender cannot but grieve for himſelf, when he ſees the Reprover was ſorry for him firſt.

They command Seriouſneſs without Moroſity, and enjoyn Chearfulneſs without Levity. They preſcribe Patience, whereby to ſecure Self-poſſeſſion againſt Moral-ſlavery and loſs. And that no excellencies may eſcape their notice and aſpirings, they have one act which hath more than ordinary Sanction; you will find it *Verbatim* thus: *Finally, Brethren, whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report; if there be any vertue, if there be any praiſe, think on theſe things.* Phil. 4. 8.

Theſe are ſome hints at the *State of Love*, which may ſuffice to prove, that whereever it doth preſide or prevail, it ſettleth and ſecureth *happineſs*.

It is true, the number who inhabit this *Canaan*, are too few; yet, this is to be ſaid, they are all choice, *i. e. Choſen Ones:* and though not as an Earthly or Temporal ſtate, yet as ſingle Inhabitants who are to live for ever; they have in their eye, and go ſtep by ſtep daily towards an exalted

place, and to a more numerous Company, which in perfection and glory excel Humane conception. One caught up thither for a moments view, or some other like him, hath told us so far as he could of these unutterable things; that it is, *Mount Sion,*

Heb 12.22,23, 24. *and the City of the living God, the heavenly Jerusalem, and to an innumerable Company of Angels, to the general Assembly and Church of the first-born, which are written in Heaven, and to God the judge of all, and the Spirits of Just men made perfect; and to Jesus, the Mediator of the New Covenant, and to the blood of Sprinkling, that speaking better things than that of Abel.*

To this they move, not in uncertainty, for they

2 Tim. 2.19. are on the *foundation of God, which standeth sure, having this Seal, the Lord knoweth them to be his;* and they depart from iniquity. Beside, there the

Heb 6.19,20. 1 Cor. 15. Joh. 14.1,2,3. Acts 1.11. 1 Thess. 4.14, &c. *fore-runner is for them entred, even JESUS,* who became a-kin to them to purchase it, and *was the first-begotten from the dead;* as to assure them of it, so to go before to make the way accessible to them, and *to prepare a place for them:* And hereafter, (as an Harbinger) to come back again, and meet them (in most glorious manner,) and so lead them thither. Which *hope they have,* (and use) *as an*

Heb 6.19. *anchor of the Soul, both sure and stedfast,* (*i.e.* keeps them from being tost or shipwreckt with the billows of the World,) *and which entreth into that within the Veil;* as being able thereby to see through afflictions, and to see beyond them daies of Peace and release here, and further, to see into the *eter-*

2 Cor. 4.16, 17,18. *nal and far more exceeding weight of glory;* that holy and happy place, whereinto none but the true Christian enters.

One

One would forego any Luſt, and uſe the utmoſt diligence to be imbodied with theſe men, who practiſe and hope as you have heard.

See how in troops they march, till all at length
To Sion come, and there renew their ſtrength. Woodford, Pſal. 84.

Object. *But do we not find the contrary? Are not the Religious and Vertuous oft deſpiſed, oppreſſed, &c.?*

Anſw. (1) True, they are ſo; but with it they have to over ballance it, to weigh it down: ſo that thoſe you call *Oppreſſions, &c.* are *light, and as but for a moment* to them; *for they are choſen of God, rich in Faith*, ſupported and comforted by inviſible and Divine aſſiſtances, as St. *Paul* was, 2 *Cor.* 4.8, *&c.* Jam. 2.5. 1 Cor. 1.20, 27, &c.

Anſw. (2) So far as they for Vertues ſake are afflicted, they gain thereby, having therefore thoſe ſupports and *ſtrong Conſolations* here, and the *farther degrees of glory* hereafter; which without them they would not have had.

Anſw. (3) Sometime their Troubles come on them, through their own defect in Religion. In that caſe Vertue is not to be charged; but Sin, as the culpable and procuring cauſe of them.

Anſw. (4) This objected is not to my Argument, being directable only to ſingle perſons.

I challenge any to name the time wherein any People were diſtreſſed or deſpiſed, who were united to God, and to each other, as I have deſcribed a Nation to be, whoſe temper is Love.

Section II.

Of ſuch force is Love's tendancy to Happineſs, though there be many in a State, who in temper are as Spirits created or uſed for Vengeance, to puniſh or deſtroy; yet, if one Principal therein be Goodneſs, or Love, he ſoon changeth, or ſoon ſubPſal. 47. 9. dueth them under him. One *Shield of the Earth* of this temper in his Dominion, will quench in a moment all the fiery darts of the wicked. Of theſe, *Impiety* and *Ill-will* are not the leaſt; which, like poyſonous Darts, inflame the parts that are wounded with them, and once removed, comes eaſe and pleaſure in their ſtead. Oh happy Nation, when thus cured; and moſt bleſſed of God is the Royal Phyſician, who ſo healeth us!

Having ſpoken this, I purpoſe to make it good, *i.e.* to prove it true ſo well as with my deſigned brevity I can. And in truth, I think, it needs no forreign aid: Behold the ſenſe of the Propoſition, and it will confirm it ſelf. I am well aſſured, no one of Mr. *Serjants* Self-evidencing Principles comes near this Self-evident thing. No other appearance now in Fleſh can be more a God; and is it hard to come at this Notion, that *Almighty*, and *all Goodneſs*, and *all Bliſs* is in him? I am moſt ſatisfied, that this is the Thing which ſhall go on conquering, and to conquer, if God uſe any thing Humane, to bring in Everlaſting Righteouſnes and Peace unto the Nations: For what, below God, can do more thereto in the Kingdoms of Men, than a King

(1) Sincerely

(1) Sincerely Pious, without the enforcement either of Adverſity, or of ſome regard of State;

(2) Preferrer of the Publick weal before all other reſpects whatſoever? Like the Saviour of the World, *who though he was rich, yet became poor, that we through his poverty might be made rich.*

I preſume my Reader to be a Man, *i.e.* one who takes in the ſenſe, and not the ſound of theſe words. I intend not to put meanneſs or poverty into his Character; but that of *Grace*, like to what St. *Paul* ſaith, we know to be *in Chriſt*, 1 *Cor.*8.9. a King who is forward and ſincere in Love, always giving teſtimony thereof in his dealings towards his Subjects; who is diſpoſed to exhauſt himſelf, when neceſſary, to common ſalvation, whereby his love becomes his liberality and bounty to them. He that finds this King, is come to the procurer of general peace and quiet: *He may* (as one ſaith) *err, and muſt die; but Fame will free him from both errour and from death, both with and without the help of Time.*

Becauſe Generals may not ſufficiently impreſs, I will come to particular evidence hereof:

(1) From the Ordination of God.

(2) The Government of God.

(3) Happineſs is connatural to his temper and practice, who, as Head, cauſeth it to be ſo unto the whole Body.

To the two firſt of theſe enough hath been ſaid already, I will more particularly, though very briefly, diſcourſe the latter. But before we enter thereon, let us refreſh our ſelves a little, by ſinging with tuneable hearts to God's glory, and in praiſe of this Prince, ſome part of the XLV *Pſalm.*

I. Pro-

I.

Prophetick Fancy doth my heart
With glorious Raptures fill:
'Tis of the King I ſpeak, my tongue
Prevents the Writer's quill.

II.

Fairer than faireſt Sons of men,
Grace on thy lips is pour'd:
God therefore hath on thy lov'd head
Immortal bleſſing ſhour'd.

The Rhime is not bad, and the Reaſon very good to our purpoſe; for you may therein ſee, Happineſs and Love in a perpetual connexion within him, and how far it thence deſcends to all his Dominions, we may ſee anon in the other part of that *Pſalm*; for I gueſs it will not be long ere we be diſpoſed again to ſing in his praiſe, who is ſo good in himſelf, and ſo good to us; in whom alſo we muſt be bleſt, becauſe his temper and his practice are founded upon, or are ſtreams iſſuing from, as the beſt moral, ſo the moſt natural grounds or ſprings of Happineſs. All which will be moſt manifeſt, when you have heard me ſpeek to theſe three things:

(1) The foundation on which he is built, { 1. Supream. 2. Subordinate.

(2) The principle or ſpring in him of action, { 1. Divine Love. 2. Good-will. 3. Knowledge, and Internal ſenſe.

(3) His

(3) His practice, or tenour of actions, { 1. Publick, 2. Private, } { God. Man. }

Of which I will ſpeak but very briefly, and therefore too promiſcuouſly in the next Section.

Section III.

(1) His Supream foundation, is *Union to God*, in being moſt affectionate unto Religion, which he alwaies eſtabliſheth and promotes in his Dominions; and unto the true Profeſſours and Practiſers thereof in his Kingdoms.

I will for once ſpoil the Poeſie, though not the ſenſe of Doctor *Woodford*, on *Pſalm* 15. *ver.* 4.

IV.

Whoſe heart againſt a wicked man does riſe,
And ſhews true ſcorn, yet pity by his eyes:
The good he honours, counts them dear,
Worthy his love and favour too;
All who in truth God's *Sacred Name do fear;*
And when he to his Word does ſwear,
What he has ſworn, though he is ſure to loſe, will do.

(2) His ſubordinate foundation, is *Union to his People*, to their Perſons and Intereſts, whereby they are his own, and in his opinion or ſenſe, but one Soul in ſundry bodies, himſelf in divers Skins.

(2) The

(2) The principle or ſpring in him of action, is *Divine Love*, *i. e.* the Love of God prevalent in him, *Good-will*, *i. e.* Benevolence to Man, tenderneſs of Compaſſion, (as of a Parent to her Infant, hanging on the breaſt;) Benignity of Nature, like that in God, ſpoken of 1 *Pet.* 2. 3. *If ſo be ye have taſted that the Lord is gracious*; or, how ſweet the Lord is. From theſe, as alſo laſtly, from knowledge and ſenſe, that God hath raiſed him for the Peoples good, he conſiders them as he doth himſelf, and ſo extendeth the ſame liberality and kindneſs to them that ſtand in need of it; alſo the ſame care and protection, that in the like caſe he would wiſh to himſelf. He apprehends himſelf as the Mean between God and the People, *i. e.* that he is debtor to both, and accordingly all his practice is Piety towards the one, and Beneficence to the other. He abuſeth not himſelf by thinking he is his own man, or by tying himſelf to himſelf. He acts as he is the States, and not as if the State were his.

That theſe and ſuch like are the ſpring, will appear by what is alwaies iſſuing from him in the third thing propoſed.

(3) The courſe of action, or practice he is in:

(1) Publick; in which, (1) By improving and *ſecuring* his Peoples enjoyments, by *redreſſing* their real grievances, and *relieving* their neceſſities, he doth what is poſſible to make all Orders of Men under him, ſo happy as the condition of this World will bear. He conſiders what hath been done, and what is begun to be done, that nothing be imperfect or ill executed.

(2) He

(2) He with diligence or care rules his Subjects *by Law*; I mean here, (though I except not God's) the Laws himſelf, with his People (in their Repreſentative) as one, have made: Thoſe being, eſpecially if they be for Common good, alwaies moſt ſacred or dear to him. In Mean towards the People, rather a Guardian or Surety, than their Lord or Maſter.

(3) He aſcends unto the hearts of his Subjects, as to the ſafeſt, the higheſt and moſt deſirable Throne, and by conſtant goodneſs and ſeaſonable bounty, (like God) he gains that gift from them. Which when he hath gotten, neither *Wife* nor *Brother*, nor any other *importuning thing*, can diſpoſe him to hazard or forfeit; but ſecure it he doth to himſelf, and to his for ever, in applying alwaies thereto what gained them at firſt, chooſing rather to be loved, than to be adored by them.

(4) He will not make Evil daies, or confederate with or aſſiſt thoſe who do ſo; by Blood, by Rapin, by Truce-breaking, or by being *without natural affection* to his People; or ſuch like, mentioned by St. *Paul* to *Timothy*, 2 *Epiſt.* 3.

(2) His Practices more private, are of like Nature: For, (1) He chooſeth ſuch Miniſters of State and Law whoſe temper is ſound, and moſt ſutable to Law, and who will unmoveably adhere thereto. He judgeth of their temper, by their conforming in practice to God's and to his own Laws.

(3) *Prerogative* and *Will* he ſhuns, as leſs Divine, and moſt Inhumane. He deems Tempters thereto Imps of Hell, well knowing that no other Prince, than he who is the *Prince of Darkneſs*, leads men captive *at his will*. He therefore carefully avoids,

as the occaſion, ſo the appearance of this evil. By which he appears to be no mean ſpirited thing; as it is felicity to have power to do what a man will, ſo is it true greatneſs to will that a man ſhould. Hereby in temper he is a-kin to the Greateſt Majeſty in Heaven; who therefore commands, becauſe the things are for our good, and who ſometimes propoſeth to reaſon the matter out with us. Alſo, frequently appeals to Senſe or Conſcience within us, about the equity, and the abundant, and the condeſcending kindneſs he hath done us, ſaying oft, *Are not my waies equal, O houſe of Iſrael?* Or this, *And now, O Inhabitants of Jeruſalem, and Men of Judah; Judge I pray you betwixt me and my Vineyard. What could have been done more to my Vineyard, that I have not done in it?*

Deut. 10. 12, 13.
Micah 6. 8.
Iſai. 5. 3, 4.

There is indeed one ſort of Prerogative, which in imitation of God he is ſometimes in, *i.e.* to perform acts of Goodneſs, and to ſcatter abroad or diſperſe what is gracious to the deſervers of Evil. Theſe he may do, becauſe he will do them; for herein is no hurt, ſo Prudence direct, as it alwaies doth in him. But when the thing to be done will be pain, or puniſhment to any; that it then ſhall be done, becauſe *I will*, I find not with God, nor with Good men: I was about to ſay, only with men, as ſuch.

(4) He admits none to come to places in Church or State by unworthy means, nor hinders them in the diſcharge of their Truſts by obſtinate manners. He *ſuffers not to ſtay in his preſence* any who dare *to lie* for his or their own advantage; and *Flatterers* are as *falſe Witneſſes* in his Judgment and Inflictings.

Pſal. 101.

(5) He

(5) He receives into his Counſel no other than ſuch who are generous, above being corrupted with Money: and the Couragious, who dare to adviſe, and do what is juſt, though it doth (which is near impoſſible, if ſo, that it ſhould) diſpleaſe him, his own defects not excepted. He is for faithful and conſtant Advertiſement of all things.

(6) He with diligence and care governs himſelf, to eſcape diſcompoſure by humor, and to ſtrengthen meekneſs in diſpoſition; by which he is perſpicacious in underſtanding, and prudent in managing all his Affairs. He is temperate and grave, comporting with Authority; and diſgraceth it not by luxury or luſt.

Time would fail me, were I able to ſay the whole of the excellencies in this Prince.

If God would utter by voice, the leaſt I ſhould expect to hear, would be; *Behold my Servant, a man after my own heart! Behold a Prince, my adopted Son! I am well pleaſed with him; yea, he is my delight, Honour and Obey ye him.* And would God ſpeak more, I fancy it would be ſomewhat thus; *Not for your ſakes, O People, do I this, but for my own Name ſake; and becauſe I loved you, I have raiſed up this Prince for a Bleſſing to you. And though you have Enemies, and the hands of thoſe that hate you, are at work to deſtroy you; yet will I defend this Nation to ſave it for my Own ſake, and for this my Servants ſake.* Iſai. 37. 33, 35.

Thus you ſee God and the King are confederate, and do conſpire, as it were, to make a People happy: to which, if they add their own conſent to Love, as you have heard, how can they miſs of it? and continuing to love, muſt be ſo until they ceaſe to be. Which ceaſing as a Nation, ſhall not be until the Son

of God gives up his Kingdom unto the FATHER; and then it is rather a neceſſary and moſt advantagious Change, than a ceaſing to be: *For this corruptible muſt put on incorruption, and this mortal muſt put on immortality.* And when this is done, *Death is ſwallowed up in Victory; i.e.* for ever devoured, ſo that they die no more: nor ſhall they have any other Enemy, for that *the laſt to be deſtroyed is Death*; which victory God gives them through *Jeſus Chriſt*, the Prince of Peace, and Prince of the Kings of the Earth.

1 Cor. 15. 53, &c.

Revel. 1;

Therefore, my Beloved Brethren, be ye ſtedfaſt, unmoveable, alwaies abounding in the work of the Lord, foraſmuch as you know, your labour is not in vain in the Lord.

Having ſeen ſo much of this King, and alſo how we come by him, that he is given of God, it is meet that we ſhould give the glory and our thanks unto God. And becauſe this King deſerves praiſe too, let us do them together, in ſinging ſome farther part of the *45th Pſalm.*

III.

Mr. *Smith.*

Gird to thy Loins thy conquering Sword,
Thou that excell'ſt in might:
Put on thy glories, and appear
Deck't with Imperial light.

IV.

Ride proſperous in Thy Majeſty,
Whilſt Meekneſs, Truth, and Right
Shall teach thy Right hand wondrous things,
Things terrible for might.

V. Sharp

V.

Sharp are thine Arrows in their hearts,
That fight againſt thy Crown:
So that the People at thy feet
Fall in ſubjection down.

VI.

Thy Throne knows no declining point,
No period of daies:
Thy Scepter with an equal hand
Juſtice and Right diſplaies.

VII.

Vertue thou lov'ſt, and Vice do'ſt hate;
Wherefore thy God hath ſhed
(Above thy Fellows) Oil of Joy
Upon thy Sacred head.

XVII.

To all ſucceeding Ages, I
Will propagate thy Name:
And all the dwellers under Heav'n
Shall ſtill thy Praiſe proclaim.

Pſalms, and *Hymns*, and *Spiritual Songs*, I find are very teaching and admoniſhing, as well as chearing and comforting things; when we are ſinging *with grace in our hearts* to the Lord. I wiſh we had a better Verſion in our Churches, than what is therein uſed; I think it manifold more exceptionable than our *Common Prayer*. But to return.

That

That which now remains, is to make reflection on what I have ſaid, to ſee how far thence *England* may be inſtructed: which I ſhall endeavour in the following Chapter.

CHAP. V.

SECT. I.

Hebr. 1. and 2. GOD, *who at ſundry times, and in divers manners, ſpake in time paſt unto the Fathers by the Prophets, hath now in theſe laſt daies ſpoken unto us by his Son; therefore we ought to give the more earneſt heed to the things which we have heard, leſt at any time we ſhould let them ſlip. For if the word ſpoken by Angels was ſtedfaſt, and every tranſgreſſion and diſobedience received a juſt recompence of reward: How ſhall we eſcape, if we neglect ſo great ſalvation?* As this Love would give us, for eſcaping out of the vicious Cuſtoms of this World, and for our deliverance, as out of the Calamities we feel, ſo in preventing thoſe we fear, or do deſerve. God alſo having thereunto born witneſs, and farther invited us, both with Signs and Wonders, and with diverſe Workings, ſuch as have not been in any one Age before us; as will appear to any by the following Obſervations.

(1) What was the more than Twenty years affliction our King and we were under, by Contentions

tions at first, and after, a Civil War; by Usurpation, Tyranny, Murthers, (in which was shed most Sacred Blood,) and at last, violation of all right, and governing by Will, against Law? I say, what was all this for, but to School us into Love? For did not the Inflicters pretend, our Persecuting, our Imposing and Innovating in the Church, our ruling by Will against Law, and thereby destroying Liberty and Property in the State, to be their Motive thereunto?

And did they not whip us with these Rods, and visit us with these very Stripes, doing to us, really and in high degree, what they falsly, or too far charged on us? By which we seemed to be as *Adonibezek*, Judg. 1.7. *Suspicions*, though groundless, or a *Charge*, though false, should be improved to greater caution and distance. And is it not less manly than a Child is, to affect or reach toward that by which we have so sorely smarted?

(2) What was our King's, and with his our Restauration, but God's call to Love?

For, (1) Was it not began, and compleated without fury or one drop of Blood? A thing, as Circumstances then were, not possible to any, save he who did it, namely God, who is, and was therein, Almighty Love.

(2) Did not the main Instruments, under God, therein (after too long enmity between us) love us *first*? For they invited us home, and received us without imposing ought upon us. If Love had not ruled in them, as they might have demanded, so we must have granted their demands: Which act of theirs doth at once both teach and oblige us to Love. But suppose our Restauration was not their procurement, but our own Victory. This is to be said, it was Bloodless, and cost us not one blow: and had its cost been

been never so dear, yet Victory to generous minds is only an inducement to Moderation. It is a glorious Victory to conquer, and to make our Enemy stoop by Benefits, and of an Enemy to become a Friend.

(3) What have our days since been, but so many sundry times, in which God hath called us to this connected and comprehensive Love?

For, (1) The Happy Restauration, giving Being and vigour unto Love, *Peace* was within our Walls, and *Prosperity* in our Palaces. Our Face was then most attractive of Love; like unto that I have (in the fore-going Chapter) described the State of *Love* to be. Not as a Kingdom, which is become pale or wan through shivering or Swooning-fits: nor like a Nation dispirited or bleeding, by some alteration in ancient Constitutions, or Ascertaining points, which the wisdom of Ancestors thought best for the whole to keep doubtful; or granting (through Inadvertency, Corruption, or under pretence of Affection) so many and so great Impositions, as to make both Prince and People as Poor as *Spain*: Or as may sometime or other be improved to alter a whole Frame of Government; or by New terms of Ministration or Communion in the Church, or such like things; which never are, but when Love grows cold, and when a Plague disease attends a Nation.

(2) Our Glory was too soon eclipsed by hidden *Works* of *Darkness*; I mean the horrid *Plot* and *Popish Contrivances*, and sundry & *cætera's*; things which be, as in their nature, so for my intended brevity, too many for me. So pernicious is the first step from *Love*, that when we begin to deviate from it, we scarce escape perdition. If ought interpose to re-call us, as once did his Majesty's gracious Commission to treat

treat at the *Savoy*, alſo his gracious Declaration in matters Eccleſiaſtical; yet on we go, and needs we muſt, when *Ill-will* doth drive us. *Prelacy* and *Ceremony* with it, muſt be re-eſtabliſhed; and no doubt of the Peoples acceptance; *For* (ſaid one Right Reverend, as I was credibly informed) *in every Town* (*with Popular applauſe*) *the* May-pole *is reſtored.*

And being that new Additions were convenient to keep from Conformity the beſt of the Brethren; why was it not as wiſe to think, the Novelties to be added would alſo pleaſe; becauſe at or about that very time there were added (in deſign or fact) ſome Cubits in height to the *May-pole* in the *Strand*? So vain do the beſt of Men become, when they will depart from Love.

(3) Soon after came War and Plague, then Fire, with moſt diſtreſſing Jealouſies at home; and then War again from abroad. With every of theſe we were ſorely afflicted, and in the laſt put to open † ſhame. Now from whence came all theſe on us, came they not hence, *even of our luſts*, *that war in our members*? And is it not, think ye, high time for us to return to Love, who have thus ſmarted by and for the contrary thereunto? † *Chatham.* James 4.5.

(4) What is the late diſcovery of the Plot, and the preſervation of our King to this day; but the declaration from Heaven, for Love? That God doth and will interpoſe to ſave the Friend and the State thereof, (and ſuch, though too weak therein, may our King and State be deemed, compared with other Nations.) Which will farther appear, if ſome Circumſtances in this diſcovery be duly conſidered. As,

(1) Were the first Discoverers other than mean, few, and strange Ones too: attempting it most disadvantagiously? like as when men reveal matter of highest Treason to they know not who, or like as when *Andrew* comes to discover to *Simeon* and *Levy*, how that *James* intends to rob or kill *John*, (on purpose that *John* knowing it, may save both, *i.e.* life and money; and as *Andrew* thought, save *Simeon* and *Levy* too;) whereas *Simeon*, for some time before, had been picking *John*'s Pocket, and *Levy* in the same gainful Confederacy, had been suggesting unto *John* to kill himself. If *Titus*, in *Oliver*'s daies, wrote, *Killing* no *Murther*; *Timothy*, (if he pleaseth) may now print no word of *Killing*, lest *Murther* come out.

(2) Were not many, and some no small Ones, obstructing its discovery: One while Brow-beating to discourage, and other while bribing to corrupt the Witnesses: hiding Papers, and stifling many Informations brought to them, relating thereunto? On account of these (I presume) it was that the *House of Commons* chose to proceed by a Committee of Secresie, in the examination of this Plot; for had they then been (or should they hereafter be,) more publick herein; the same Power and Artifice used to prevent discovery, will be applied to Sham the Evidence upon the publick Trials of the Plotters. In which I shall less doubt of the success they desire, in case this advantage be given them, to know afore-hand the full Proof that is against them, and the whole management thereof: for they seem to me to be in other respects, at this time, not meanly assisted for an escape.

(3) Hath

(3) Hath it not remained to be a Plot, after all Attempts to extirpate or weaken the belief of it, by talking of Old ones, (40, 41, 42, and 48,) and framing of New ones? And is not its Credibility ſtrengthned, by the Attempts made to make it fall?

(5) Was not our King's life in unparallel'd dangers? and if he doth not believe his Death was conſulted or conſpired, is not that one of them? and yet he liveth. And doth not all this tell us, God is for Love; ſeeing he, as it were, immediately appeareth to bring to nought the devices of Devils and Men againſt it? So that it ſeems now, as if Heaven had ordained, that no hand ſhall plant † Thorns anew, as none ſhall gather Grapes of thoſe of Old planted with us. Should any then proceed to contend with God, and to attempt what they muſt fail in; Will not the one be Impiety, and the other greateſt folly?

† Alteration in Civils.

(6) The wild and cruel Methods, which ſome have taken to introduce a happy *Milleunium*, have been detected in the ſtrange and horrid practices of *Vennour* and his Company; and God's hatred thereof, manifeſted in their puniſhment. And inſtead thereof, others (of ſingular Learning and Piety) in our Church, have ſtated it more conſonant; as to general expectation, ſo to the nature of God, and to the Laws of his Creation and Providence. A Specimen of which I will give you in the words of the excellent Doctor *More*. *The true happineſs of thoſe daies is not to be meaſured by Formalities or Opinions, but by a more corroborated Faith in Chriſt and his Promiſes; by Devotion unfeigned, by Purity of heart and Innocency of life; by Faithfulneſs,*

Preface to *Myſtery of Godlineſs.*

by common Charity, by comfortable Provisions for the Poor; by chearful Obedience to our Superiours, and abundance of Kindness and discreet Condescensions one to another; by unspotted Righteousness, and an unshaken Peace; by the removal of every unjust Yoke; by mutual Forbearance, and bearing up one another as living Stones of that Temple, where there is not to be heard the noise of either Ax or Hammer; no squabble or clamour about Forms or Opinions, but a peaceable study and endeavour of provoking one another to Love and good Works.

What I, with the Worthy Doctor's help, have said on this Head, beareth along with it both a detection and reprehension of the degeneracy of the present Age, and a warmth and encouragement to hasten these good Times, by endeavouring to correct our Lives according to this Pattern we have of them.

(4) Our true *English* Constitution, in Laws, and Temper, in Persons, while we do no violence, nor suffer it to be done to either, doth dispose to comprehensive Love, beyond any Constitution or Temper in other Nations; which is a *Talent* Christ hath given us to traffick with in his absence, commanding us to improve it to his best advantage, that he may receive the benefit of it when he returneth, and may see our increase unto God, when he shall come and shew himself in that Regal illustrious manner upon us. We then hide our Lord's Money, and shall be doomed as *unprofitable Servants*, as Rejecters of his Person and Government, and executed for being Enemies thereunto, if we use it not to increase in Love.

Luk. 19. 12, 13.

(5) How

(5) How bad ſoever, by degeneracy, we have made our ſelves; though, as *Sardis*, we are ready *to die*, yet are there *things which remain*, and works ſtill with us, which we holding faſt and ſtrengthning, we remembring and perfecting (by Love) before God, may bring us to wear the glorious Robes in Royal Preſence, as reward for behaving our ſelves as we ought. Rev. 3. 1, 2, 4.

We alſo in this World, may equal in glory or fame the greateſt of Kingdoms, and be deemed by all People, the moſt worthy Nation. And farther,

(6) We may, ſubordinate to Chriſt, *be a light to lighten the Gentiles*, and be God's Salvation to the ends of the Earth; *i.e.* Revealers to them of God's Righteouſneſs, or the way of Living, which is acceptable unto, and which is bleſt by him.

We may alſo be *the glory of his People Iſrael*, i. e. Reformers of the Religion of the *Jews*, bringing them from the *Type* and *Ceremonial* to the *Subſtance:* alſo the Religion of the *Chriſtian*, bringing them from empty Forms, dividing and burthenſom Rites; from Opinions which gender Strife; from precepts about Meats and Drinks, &c. unto the Kingdom of God, to Righteouſneſs, to Peace and Joy in the Holy Ghoſt; *i. e.* Merciſulneſs, Peaceableneſs, and a delight to do good one to another; to that Joy which reſults from Unanimity, holy Chriſtian Joy, which is according to the will of God, and wrought by his Spirit. All which, whenſoever accompliſhed, will bring honour and glory, as to them who receive it, ſo to us, who inſtrumentally bring them to it.

Could

Could I ſee our Nation converted into Love, I ſhould expect the Nations about us would ſoon be gathering thereunto.

As a *Great Man* elſewhere hath ſaid, ſo ſay I here; *It is not my purpoſe to wrong the worth of any, by denying the praiſe where it is due, or by preferring a leſs excellent.* But he that finds a King ſo as is herein deſcribed, hath what will cauſe the Nations afar off to wiſh him their King; and bring them to him, as the Queen of *Sheba*, &c. were brought to ſee and praiſe *Solomon*.

Whenever a Kingdom appears made up of ſuch King and Subjects, as thoſe be who are dwellers in Love, it will be *Omen*, that God is near to draw all Nations to himſelf: like the Morning Star, after the Night of blackneſs or thick darkneſs, will indicate the Day at hand, wherein *the Sun of righteouſneſs will ariſe*, on the Univerſe, *with healing under his wing*, to give unto ſick and loſt Man ſaving and eternal health. The fame and greatneſs of their proſperity will be ſo, as to compel the blind, the halt and maimed Nations, to come to taſt of their Feaſt; and taſting will ſee and diſlike, as their enjoyments, ſo all their practices in a State far from God. They will alſo begin to ariſe or go to their true Father, who, ſo ſoon as he ſees them up and going, will run and embrace them; will ſhew his love, and manifeſt himſelf and his Will to them; in which they will find abundant ſtrength and true joy: not as their former, which, if at all, was but ſcant or fooliſh laughter, and at beſt as the *crackling of Thorns under a Pot*, for melody and duration.

Now

Now, as bringing this to paſs will be glorious, ſo to be firſt therein, would be advantage and more glory to us: For then, as the *firſt* begotten from the dead, and the firſt Divine-born of Nations, we might expect to receive from God and Man, *i.e.* ſuch doubled portions from God, as ſhall cauſe all Nations to deem us the moſt beloved of him.

O, that the *Shields* of the Earth were thus in love! that they would therein begin to *Kiſs the Son*, who alſo is love, for he is God.

Why do the Heathen rage, and the People imagine a vain thing, &c. Which the aforeſaid Divine Poet thus paraphraſeth. Pſalm 2.

I.

What makes this ſtir? Why do the People rage?
And all their little Kings engage?
Their ancient Strifes they mind no more;
Forget they once were Enemies:
And though they ne're agreed before,
Now all conſpire againſt their God to riſe.

II.

Their God's become their Common Enemy,
And his Anointed they defie,
"Off with his yoke, let's break his bands;
"Away with all his Chains, they ſay,
"Our necks we know, let's try our hands,
"If they can rule, as well as thoſe obey!

But

III.

But he, who reigns above, ſees all their pride
And do's their boaſts and threats deride;
If they go on, He'll to them ſpeak;
And if God ſpeaks, ſure man ſhall hear:
For when his voice doth Cedars break,
Proud Libanus, which bears them, quakes for fear.

IV.

Yet let them riſe, and do their worſt, my Throne
Stands fixt, as th'Hill 'tis ſet upon,
(Sion, which cannot be remov'd;)
And that no farther doubt may be,
Whether God has my choice approv'd;
I'll ſhew his Seal, and publiſh his Decree.

V.

"Thou art my Son; This day I Thee begot;
(He ſpoke the word, who changes not.)
" Ask of me, and the World is thine;
" The utmoſt skirts of all the Earth,
" Nations unknown, beyond the Line,
" Whoſe Countries yet have neither Name nor Birth.

VI.

"Thou ſhalt their Sovereign be; and to Thee all
" Who will not ſtoop, ſhall lower fall.
" Their Potſheards ſhall Thy Scepter feel;
" For ſince its rule they'l have no more,
" From Gold it ſhall be turn'd to Steel,
" And make them duſt, who were but earth before.

VII.

Be wiſe, O Kings, and you, who others give
Their Laws, hear Mine, that you may live!
Great as you are, look not too high,
For one above you ſtills your noiſe;
Yet ſince your Office calls you nigh,
Serve him with trembling, and with fear rejoyce!

VIII.

Leſt he be angry, kiſs the Eternal Son;
Happy are they who thus have done!
And there have plac'd their chief deſire.
Unto your ſelves and him return;
For if his Anger once take fire,
Thoſe Flames which ſhould but only warm, will burn!

Good Poeſie and ſenſe are quickning things; therefore not amiſs in me now and then to call in the *Doctor*, who excels therein, to help where there is ſo great need.

One *Pſalm* more there is I cannot part with, being moſt appoſite to my purpoſe; it is that for, or of *Solomon*, who you know was a King: Which *Pſalm* our Poet in his Paraphraſe hath contrived to expreſs my hearts deſire, *i.e.* the happineſs and glory of our King's Kingdom, it is *Pſalm.* 72.

I.

Great God, Thy Judgments to our Sovereign give,
And let his Throne like thine abide!
May the Young Prince before thee live,
And on his Enemies Necks in Triumph ride!
Put on his Head thy Righteous Crown,
And to the Father's glories add Thy own!

II.

Then ſhall He judge the People, and diſpenſe
That Juſtice, which he has receiv'd;
To him the Poor ſhall look, and thence
Have both their Miſeries pitty'd and reliev'd;
The Needies cauſe He ſhall maintain,
And on their Enemies turn their wrongs again!

III.

So ſhall the barren Cliffs with ſhouts reſound,
And all the little Hills rejoyce;
The Vallies from the lower ground,
Shall thence receive the Image of the Voice;
Sweet Peace on every Hill ſhall reign,
And Juſtice once more guide the humble Plain.

IV.

Whilſt time can meaſure it, His Rule ſhall laſt,
And when even that ſhall be no more;
When Time it ſelf expir'd, is caſt
I'th' Urne, that had all duſt, but his, before,
No Ages left to count it by,
It ſhall be meaſur'd by Eternity.

VI.

Peace and Her fruits ſhall proſper in his daies,
And under his Auſpicious Reign,
The Palm ſhall flouriſh, and the Bayes,
And Juſtice to the Earth return'd again;
To Heav'n no more be forc'd to go,
But with him keep her reſidence below.

VII. His

VII.

His far-ſtretch'd ſway Nature alone can bound,
Which ſhall from Sea to Sea extend,
As far as there is any ground,
And only where the World finds hers have end:
Then up to Heav'n his Fame ſhall flie,
And fill the Mighty Circle of the skie.

VIII.

Black Ethiopia at his Feet ſhall bow
Her neck, for him to tread upon,
Honour'd enough, if thus he ſhew
Acceptance of the Footſtool for his Throne;
Down in the duſt his Foes ſhall lie
With Heads more low, than once their thoughts were (high.

IX.

The Weſtern Continent, and fartheſt Iſles,
And both the Indies, Gifts ſhall bring;
To him they ſhall preſent the Spoils
Of Sea and Land, as Univerſal King;
All Kings before him ſhall bow down,
And do, for Theirs, juſt Homage to his Crown.

X.

Kingdoms oppreſt ſhall his Protection crave,
And needy States unto him ſue:
Th'Oppreſt he with his arms ſhall ſave,
And with the Needy his Old League renew;
Redeem their Slaves, defend their Right,
And ſhew their Blood was precious in his ſight!

XI.

Thus ſhall he live and reign, and thus receive
The Tributes which to him are paid;
Some Myrrh, ſome Frankincenſe ſhall give,
And Gold, which ſhall like Stones be common made,
And the due ſervice of each day
Shall be to praiſe that King, for whom we pray.

XIII.

And when to God he ſhall reſign his breath,
Yet in his Name he ſtill ſhall live,
Above the Pow'r of Grave or Death,
And to the Immortal Verſe a Subject give:
Which of his happy Reign ſhall ſing,
And count that Land ſo, which has ſuch a King!

XIV.

Bleſs Him, whoſe Words theſe Miracles obey,
And who muſt all theſe gifts beſtow!
To Iſrael's God, let Iſrael pray,
That from his Spring ſuch ſtreams may ever flow!
For ever bleſs his holy Name,
Nor bound with leſs than Heaven, his mighty Fame!

There is no hurt, I hope, in this Tranſcription; it is edifying unto me, as is all his Book: and what I thereof bring is the more pleaſing, becauſe ſo far, I am ſure, I offer what is worthy of thy acceptance. I am now near concluding my Diſcourſe, having no other remain in my thoughts, than ſome few Directions, which ſhall be given in the next Chapter.

CHAP.

CHAP. VI.

SECT. I.

IN order to our being what I have hitherto deſigned in this Diſcourſe, I ſhall propoſe to ſome Directions; (1) More general, (2) More ſpecial.

(1) The General Direction ſhall be to Four things:

(1) Look we diligently, leſt any root of *bitterneſs* be ſpringing up in us. Theſe are ſo oppoſite to what I have been propoſing, that they be the only troubling and defiling things; theſe will occaſion any man to fail of the Grace of God: for they be poyſon and death to Love. What natural name they have, St. *Paul* and St. *James* will tell you; the one names it, *the law in our members*, the other, *our luſts*; in the one is pointed to us its Commanding power, in the other its being Brutiſh; and in both that it is a warring thing; in war againſt Reaſon, and againſt the Soul of Man; againſt the direction of God's Spirit, and then againſt every body elſe. Rom. 7. James 4. 1.

The looking diligently and honeſtly within you, will ſoon inform you what it is, and what names I ſhould here give them. Of all theſe bitter roots, none to a Nation are ſo certainly and ſo ſpeedily mortal, as thoſe of *affecting to be flattered*, *Revenge*, and

and being *without natural affection*; in the Ruler, or the Governours ſubordinate to him; *Suſpicion*, *Jealouſies* or *Fears*, and *affectation of Change*, and an Opinion of having *Political Science*, in the People.

I deſcend not to other particulars, and ſay no more of theſe, becauſe the next Direction, if followed, will ſurely cure all at once.

(2) Let us be willing to be truly Religious or Divine in Intellect and Will, in Affection and Practice, *i.e.* that the whole of us tend to God, and be given to him. So that upon *All*, which is either Naturally or Providentially ours, we write with our own hand, (*i.e.* moſt heartily,) *This is the Lord's*. I know God works in us *both to will and to do*; but how? ſo as that we likewiſe refuſe not to work. He ſtands and knocks, and we muſt open or he comes
Pſal. 24. not in. *Lift up your heads, O ye Gates, and be ye lift up, ye everlaſting Doors, and the King of Glory ſhall come in.* View this King of Glory until ye be enamour'd of his Divine perfections; ſearch or ſeek until you find him within your ſelves, *i. e.* to be ſo far as we can, like unto God, and out of the real ſenſe of this likeneſs in our ſelves, to love and admire him. This is the true and the higheſt Worſhip, Man can exhibite to his Maker.

And to be pure in this of Religion, our Will is alſo requiſite, *i. e.* that we throughly conſent to be in due moderation and rule over all the joys and pleaſures of our Members, to bear a ſtrict hand or watchful eye over their enticements. To have ſuch a firm and loyal affection to Righteouſneſs or Holineſs in us, that pain of body, profit or riches, and the pleaſures of the *Animal* life, ſhall not work us from it, or abate it in us. Alſo, it being a part of pure Religion

ligion, we muſt ſee that our Bodies and lower Faculties of mind, be not only uncorrupted, but meet for God's Spirit to dwell in, and act in, by enlightning, ſanctifying and animating of us to inward duties of Holineſs.

Such Religion as I have here, in part, deſcribed, where it is conſented unto and prevalent, putteth an end to all ſquabbles about Forms or Adminiſtrations in Religion; for it brings us to God in Chriſt: (I ſay, in Chriſt, for now we are Sinners, when we mention God it is alwaies to be in him,) where we ſee and enjoy, what makes Terrene things ſo crucified to us, as we are (by him) crucified to them. Biſhopricks, and Ornaments or Splendor in a Church; Praying with, or without a Form; more or leſs pure Adminiſtration, are all dead-things to us, unleſs as they be made to ſubſerve Piety or Charity. *Let us then exalt that life, that hath lain dead and buried for theſe many Ages under a vaſt heap of Humane Inventions, uſeleſs and cumberſom Ceremonies, and unpeaceable Opinions: not at all doubting, but that if the Life of Chriſt were once awakened in the World; he that cloaths the Lillies of the field, and adorns the Birds with their ſeveral comely and orderly diſpoſed Colours, will not be wanting to ſuch a Church, as hath the principle of life in it ſelf; but that it will grow up into ſuch an external form and comlineſs in all points, as moſt befits, and are the moſt proper reſults of thoſe vital operations in it. Whenas the beſt Externals without theſe, are but as the skin of an Animal, ſtuffed with Wool or Straw*, ſaith an excellent Doctor †.

† *H. More:* Preface to *Myſtery of Godlineſs.*

(3) Be affectionate and conſtant in Prayer to God; as for what I have ſaid in the preceding Directions, and for all other good; ſo eſpecially, that he

he would give us the *Spirit of Love, and of a* * *ſound mind, i.e.* the Spirit of a true Chriſtian, and (as it is in *Prov.* 18.14.) the *Spirit of a man, which ſuſtains infirmity*, be it his own, or anothers; whenas the *wounded ſpirit* cannot bear.

* *Sobriety,* 2 *Tim.* 1.7.

(4) Avoid all prejudice againſt ought of the Creation of God, *i.e.* deſpiſe no man, nor enter into diſſatisfaction, ſo as to bar your obſerving what of God is in him, or your hope of good from him, or your acceptance of it when it cometh. Be made up of perfect kindneſs to each other, and of good-will and hope to the worſt of men. Be not baſe of diſpoſition, infuſing hatred or variance ſecretly into any; not Reproachers of others, nor boaſters or exalters of ſelf; not inventors or carriers of Stories, which diſparage or bear ill to any, eſpecially to Rulers, and to the Government you are under. Remember what *Noah*'s Son *Cham* did, and received therefore; and the commendable practice of *Shem* and *Japhet*, contrary thereunto.

Rulers alſo ought ſo to be, and do unto their Subjects. *Behold, God is mighty, and deſpiſeth not any*, (ſaith *Elihu*;) and *Job* 31.13, 14, 15. is fit to be in their thoughts. *If I did deſpiſe the cauſe of my Man-ſervant, or of my Maid-ſervant, when they contended with me: What then ſhall I do, when God riſeth up? and when he viſiteth, what ſhall I anſwer him? Did not he that made me in the womb, make him? and did not one faſhion us in the womb?*

Job 36.5.

Accept what is good, and what is truth from the worſt of Enemies, or meaneſt of Men. Conſider what is ſaid, &c. rather than him who ſpeaketh, or the times paſt, when the like hath been ſpoken, be

it

it 40 to 48, &c. what ſpeech at one time is Treaſon or Sedition, may at another be Loyal and neceſſary duty; becauſe what was falſly ſaid in 42, &c. may be truly ſaid now; and what is falſly ſaid now, might have been truly ſaid then.

Since *Anno* 1647, (though I was then very young,) I have not altered my ſenſe of things done before or after; but I am (God be thanked) better affected towards Perſons. I heretofore beheld men only in their Infirmities, in their Sins and diſtances from be; but now I look on them as they be in the formation of God, by which I keep more abundant Peace, have avoided many Errors, rectified ſundry Miſtakes, and eſcaped out of divers ſnares and luſts, eſpecially that of Ill-will, than which there is no greater corruption, or torment, incident to humane Nature. Hereby alſo I have long enjoyed a comfortable and advantagious Friendſhip with thoſe I formerly hated, as it were, or diſ-eſteemed; ſome, becauſe they countenanced the Republicans; others, becauſe differing from me in Opinions, in leſſer Doctrines, or in Church Form or Diſcipline.

In theſe Four, which I term the *General Directions*, I have repreſented to you things proper to a Creature, to whom God communicates of his own Nature, ſo far as it is capable of receiving it; and of his aſſiſtances and grace, ſo far as its need requireth. It therefore is of moſt import to us, that we give all diligence thus to be.

The next in order, are the Directions more ſpecial. While I was forming of them, there occurred to my ſight an excellent diſcourſe of the *Love of God* and *our Neighbour*. The Author is he, who

in one Sermon, upon *Bounty to the Poor*, ſhut up the Spittle, *i.e.* left nothing for others to ſay there after him on that Argument, but what he had ſpoken better before them. It is the late Doctor *Iſaac Barrow*, to whom I refer thee for what remains unſaid here, as I had alſo done for that already ſpoken, had not my beginning and intentions taken Air, ſo as to fall into Circumſtances, whence I could not well retrieve them from being made ſo publick, as now they are like to be.

Having thus far done ſo well as I can, and pointed to where better is for you, I ſhall ſoon diſmiſs you, after I have given you a taſte of *Bathynous*'s skill on the *Theorbo*. A ſolemn Leſſon on which I find to be a very compoſing thing. It is an excellent Lute he plays on, of ſweet and mellow, and yet of Majeſtick ſound; and the Song he will ſing with it, is not impertinent to our preſent purpoſe. I pray you let us hear, if not all, yet part of it.

Bathyn. *Sing aloud, His Praiſe rehearſe,*
Who hath made the Univerſe.
God is good, is wiſe, is ſtrong,
Witneſs all the Creature-throng,
Is confeſs'd by every Tongue.
All things back from whence they ſprung;
As the thankful Rivers pay
What they borrow'd of the Sea.
Now my ſelf I do reſign,
Take me whole, I all am thine.
Save me, God, from Self-deſire,
Death's-pit, dark Hells-raging Fire,
Envy, Hatred, Vengeance, Ire;
Let not Luſt my Soul bemire.

Divint Dialogues, p. 552.

Quit

Quit from theſe, thy Praiſe I'le ſing,
Lowdly ſweep the trembling String.
Bear a part, O Wiſdom's Sons,
Free'd from vain Religions.
Lo, from far I you ſalute,
Sweetly warbling on my Lute.
India, Ægypt, Arabie,
Aſia, Greece, *and* Tartarie,
Carmel-Tracts, *and* Lebanon,
With the Mountains of the Moon,
From whence muddy Nile *doth run,*
Or whereever elſe you won;
Breathing in one vital Air,
One we are, though diſtant far.
Riſe at once, let's Sacrifice
Odours ſweet, perfume the Skies.
See how Heavenly Lightning fires
Hearts inflam'd with high Aſpires!
All the ſubſtance of our Souls,
Up in Clouds of Incenſe rolls.
Leave we nothing to our ſelves,
Save a Voice; What need we elſe?
Or an Hand to wear and tire
On the thankful Lute or Lyre.
Sing aloud, his Praiſe rehearſe,
Who hath made the Univerſe.

This *Bathynous*, is *the Deeply-thoughtful man*, one of that good Company, who are *all free Spirits, mutually permitting one another the liberty of Philoſophizing without any breach of Friendſhip*. With this *Theorbo* he play'd to the ſame Tune, and ſang this very Song, (ſomewhat larger) to the good-liking and profit of that excellent and free Society.

I remember one of them told me, that it did not ſo much increaſe his Paſſion of Joy, as regulate, eſtabliſh and fix it. *Methought* (ſaid he) *I was placed in the third Heaven all the while I heard ſo ſweet an Inſtrument, ſo lovely a Voice, and ſo exalted Philoſophy and Morality, joyned together in one Harmony.*

The Concluſion.

Speak, O Man, the ſenſe of Conſcience; Is not this better than ſquabbling about Ceremonies, (be it for or againſt them,) or then long and eager Diſputings about the *Jus Divinum* of Forms of Government? The more men grow in Grace, or Divine and Manly knowledge, the greater ſight and reliſh have they of ſubſtantial Goodneſs: And it being that *Good Part*, ſhall never be taken from the ſincere chooſer of it. Whereas on the contrary, The Good Man, whether he will or no, very oft loſeth the aforeſaid *Jus Divinum*'s.

I have no goodneſs to boaſt of; and that I have ſo little to do otherwiſe with it, is my reproach and grief: But further degrees of light (by the mercy of God in Chriſt) I have ſince *Anno* 1653; before which, though I was young, my mind was in concern for Salvation. *Presbytery* being next me, (*Epiſcopacy* was withdrawn before I could know any thing,) and my Education thereto directing, I ſoon grew hot for them againſt the Army, and all that then were *Separatiſts*, (the *Independents* not excepted) which was inflamed by our Provincials ſending forth their *Jus Divinum* of *Presbytery*.

Which

Which miſſion of theirs occaſioned a new appearance, a pretence to *Jus Divinum* elſewere, it was that of the Excellent Doctor *Hammond*, in his Diſſertations concerning the *Divine Right of Epiſcopacy*. Though this Great Man was then (as ever ſince) a Stranger to me; yet I went, (as I had before done our own) to read his: by which I found the Engliſh *Prelacy* and *Presbytery*, in Conteſt; but *Jus Divinum* in neither. And how *Independancy* comes to have better pretence than theſe had thereunto, I never yet ſaw. What (in my Opinion) bid faireſt of any for it, was the *Worceſter-ſhire*, and ſome other Counties, their *Agreements*; the firſt publiſhed by the much to be valued and Pious Mr. *Baxter*. Yet in theſe it was not the *Form*, ſo much as their Agreement to *bear* with each other, and to *Love*; together with that of *Perſonal Inſtruction*, *&c.* Upon the whole, as I then diſcerned, ſo do I ſtill, that theſe various Pretenders, (though on all ſides very good Men) are vain in their pretence to a Divine Right in their different Forms. God hath left the matter undetermined, and ſo ought it to remain, until he ſhall pleaſe farther to reveal or ſettle in this Affair. *Be not wiſe above what is written, nor religious overmuch*, is Divine Counſel. I will not tranſcribe it again, but I pray thee go back to *page* 75, and read the words of Doctor *More*, there inſerted, which ſhew us where *Jus Divinum* is, and when we may expect to ſee it amongſt us; it will never be found in *Prelacy*, *Presbytery*, *Independancy*, or in other more ſeparate (but leſs charitable) Form amongſt us; in that the things which conſtitute theſe, (ſo as we call them,) are too ſmall, and are too capable of being

being wrought to gender Strife; for to deſerve that worthy name *Divine Ordination*, (or Right) of Government over God's Church. We ſhould rather expect to find it in what God and the Law of Creation in Man ſaith, is Great, and which cannot be wrought to any ill purpoſes; becauſe it can never be in any Church or Society, but will bar againſt it, and will purge or purifie from it, and more eſpecially will put away all the ſorts of Uncharitableneſs, *Hatred, Variance, Emulations, Wrath, Strife, Seditions, Hereſies, Envyings, Murthers, Drunkenneſs, Revilings, and ſuch like:* and conſtitute in their ſtead, *The fruit of the Spirit; Love, Joy, Peace, Long-ſuffering, Gentleneſs, Faith,* (i.e. Fidelity,) *Meekneſs, Temperance; againſt ſuch there is no Law; i.e.* Be we never ſo ſtrict and zealous obſervers of other Laws, that can never engage any of us to neglect theſe; as many of us that pretend to be all for Order, or that maintain the neceſſity of pure Adminiſtration, are yet found to do, behaving themſelves ſo carnally in their Religion, and oppoſing all other Chriſtians ſo bitterly, as if they thought that the Goſpel did as much countenance their Earthlineſs and their perſecuting others, as it doth countenance or oblige, in their Opinion, to thoſe Ceremonies or forms of Worſhip.

Gal. 5. 20, 21, 22.

Stand faſt therefore in the liberty wherewith, (or to which) *Chriſt hath made* us *free, and be not entangled again with the yoke of Bondage.* I pronounce to you, (as my Opinion,) that if you depend on Church Order, and pure Adminiſtration of Ordinances, for Juſtification; or have ſuch opinion of them, and practice thereon, as I have noted; Chriſt ſhall ſtand you in no ſtead: For though you ſhould

ſhould at laſt be found thoſe who have *eaten and drunk in his preſence*, in form as he would have you; and *have in his Name*, (*i.e.* by his power, or to his glory) *done many wonderful works*; yet being without *Charity*, theſe, and Chriſt alſo, ſhall profit you nothing. Himſelf hath ſaid, St. *Matthew* 7.23. When ſuch like is pleaded, *Then will I profeſs unto them* (ſaying,) *I never knew you, depart from me, ye that work Iniquity.* One work of which then to be mentioned, himſelf hath expreſt, *Mat.*25.41,42,43, 45. which you will find to be the neglect of *Charity.*

I therefore conjure you, by all thoſe benefits which are afforded us in Chriſt; by the great joy and pleaſure there is in loving one another; and other advantages thence iſſuing to us, and to our Nation, (of which I have diſcourſed,) that you love one another mutually; having, as it were, the ſame Souls, and ſo Affections and Deſigns, all ſtudying and taking care for this ſame thing.

Or in the words of St. *Paul*, *Coloſſ.* 3. ver. 12, 13, 14,15. *Put on therefore, (as the elect of God, holy and Beloved,) bowels of mercy, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering, forbearing one another, and forgiving one another, if any man hath a quarrel againſt any; even as Chriſt forgave you, ſo do ye. And above all theſe things, put on Charity, which is the Bond of perfectneſs. And let the Peace of God rule in your hearts, to the which alſo you are called in one body, and be ye thankful.*

By all which, we ſhall be as the pictures and reſemblances of God, prized and valued by him; we ſhall ſhew his Spirit hath ſanctified us, and is given unto us; and by the moſt excellent Bond, we ſhall be

be united indiſſolubly one to another, and tyed to the exerciſe of all Graces; not only as our duty, but delight.

We ſhall hereby be perfectly skilled in all neceſſary and perfecting knowledge, particularly the unſpeakable Love of Chriſt, the knowledge of which is a Science of great concernment to us, far beyond all other Sciences; for hereby our hearts will be enflamed with Love to God; will be fortified againſt temptation to evil, and will be filled with the Vertues which are moſt Divine.

Now the God of Peace, (or which delighteth in the Peace and Unity of Chriſtians,) *that brought again from the dead our Lord Jeſus, that great Shepheard of the Sheep, through the Blood of the everlaſting Covenant, make you perfect in every good work to do his will; working in you that which is well-pleaſing in his ſight, through Jeſus Chriſt; to whom, with the Father, and eternal Spirit, three Subſiſtences or Perſons, and but one God, be glory for ever and ever*, Amen.

Poſtſcript.

Poſtſcript.

I Am not ignorant of Exceptions the more Curious may make againſt the management of this Diſcourſe; being wrote by one who is more willing, than able to do well. As,

(1) That I have ſtarted many things; but have not purſued them as I ought.

(2) That I have inſiſted too little on the Explication of things, *i.e.* as Divines are wont to ſay, *The Doctrinal part.*

Anſw. (1) I intended to have delivered my whole mind in two or three Sheets, to make it as little labour to me, and charge to others, as I could.

(2) I conceive, that they who (under God) are to help us, do fully underſtand the matters I do here only point to: So that it may be here, if ever, ſaid, *A word is enough to the Wiſe.*

(3) I more doubt the Rectitude of the Will, in applying, or chooſing unto Practice, than the capacity of the Meaneſt to underſtand the things I have propoſed unto.

(4) The Nature of ſome things required my ſtop to farther proceedure into them; and others are explicated or fully ſtated already by ſome of greateſt comprehenſion and ability in our Church. In ſpecial, the late excellent Biſhop *Wilkins*, in his Diſcourſe of *Natural Religion*, out of which I took

one part of the *Analysis*, pag. 31. and *Isaac Barrow*, *D. D.* in his Sermons: Mr. *Baxter*, in his *Cure of Church Divisions*, &c. and the most Worthy Citizen of *London*, Mr. *William Allen*, in several of his Treatises: Also, that Great Man, *Edw. Stillingfleet*, *D. D.* now Dean of St. *Pauls*, in his *Irenicum*. From whom I expect, *de novo*, as great a Healer as was his *Weapon Salve*. His Temper, his Wisdom and Goodness, I know, are disposing thereto, rather than to self-Vindication or Conquest over his Antagonists.

(5) Which is enough alone; I have not the ability or leasure of other men, and do reach (in great part) my design, if I hereby excite some of Ability to be doing, that so it may be well done.

Lastly, The Pair of Extreams in our Church, may see their Sin, and their Recovery from it; by what I have wrote in the *first* and *third Chapters*. Provided they afford them more thoughts, (as they ought, if they will give any,) than I have given words to them.

The like may I say to the Pair of Extreams in our State. For thereby men may see their station in this Kingdom, the Constitution they are under, and their duty therein; part of which is to be *Faithful* and *Constant* thereunto. King-Flatterers, and Republicans, or Self-Designers, know themselves to be so; and a Prince needs no more to find them out, than his own Observation of them in their daily mean towards his Person or Government. To the latter more especially, in two things.

(1) In Suggestions to a *Variation* in that Constitution. Wherein the Prince is already Supream, and unto which he hath sworn Adhesion.

(2) In

(2) In Proposals to *Things less acceptable* to his People; and which the King cannot but see, (if he looks into any thing,) are not *necessary* to the maintenance of the *Government*, or his *true Greatness* therein.

These two (or such) are alwaies Casts of the Office of the *Flatterer* or *Leveller* in his Kingdom: So that a more particular account of this matter would have been as too tedious, so almost needless.

Sincere Obedience to God, and Charity, or, as I have said, *Doing our own Business*, and *Love*, have Natural and Moral tendancy to Knowledge and Wisdom, *i.e.* to the seeing, and to the well-managing of all things so, that he who is Upright shall not fail of Science, requisite to the knowing and doing of his duty in the station God hath set him. He hath *Infallibility* nearer, or more secured (in God's Promises) to him, than the *Pope* and *Conclave* at *Rome*, have, they being not so good Men.

Besides, so far as any one proposeth to *Vertue* or *Grace*, he doth propose as to all Wisdom and Knowledge, (as hath been said,) so unto all that is necessary to cure all Maladies: For Vertue in the Blossom and Fruit being of the same nature with that in the Root; Peace, and every thing prosperous or truly desirable, thence must come. Contrary hereunto is *Sin*, of which St. *James* saith, *Chap.* 1.14,15. *But every man is tempted, when he is drawn away of his own hearts lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin when it is finished, bringeth forth death.* Most fully to this purpose is, *Prov.* 14. 14. *The Backslider in heart shall be filled with his own waies: and a Good-man shall be satisfied from himself.*

In ſhort, Men muſt have, and Nations will find, as they are corrupted and lapſed, or as they be reſtored and renewed by Grace. I will conclude with the words of St. *Paul*, *Gal.6.ver.7. Be not deceived, God is not mocked; for whatſoever a man ſoweth, that ſhall he alſo reap.* Which is moſt true of Kingdoms and Societies of Men.

Now, of *Obedience to God*, of vigour or ſincerity therein, and of *Love*, I have ſpoken; though little, yet I hope what may be underſtood, and what a good Heart will improve to every needful purpoſe, in his Converſe with God or Man.

If the *Antidoter*, or any for him, be diſpleaſed at me, I will not be overcome of that Evil; but endeavour to overcome Evil with Good. That Author being in his Writing (as I conceived in Reading) in a Spirit very unbecoming an humble and peaceable Chriſtian; and ſeeming like One who had received, as moſt ſavoury, paſt applauſe for Wit. I was inclined to give him a Call to better things, and I took the Paragraph I remark on, rather than other, becauſe I am Morally certain it his peculiar: If after all I diſpleaſe Men, *My rejoycing is this, the teſtimony of my Conſcience, that in ſimplicity and godly ſincerity; not with fleſhly wiſdom, but* (as I hope) *by the grace of God*, I have herein had converſe with Men, and more abundantly with them of my own Nation.

Though I have been large on the uſefulneſs of Good Laws, yet leſs is ſaid than the importance of that, to the King's and to the Nations future proſperity, doth require; it appears to me to be the *Thing of our Peace*, and the proper Buſineſs of this *Day*. God Almighty incline our Parliament (when met) thereunto.

thereunto! I cannot imagine any ſhould ſuppoſe ought of difficulty will attend the performance, ſeeing it is the intereſt of every true Proteſtant it ſhould be done; and nothing more than the reinforcing of ſomething, or the correcting of other, which is already our Law, is deſired. But if any, (who be in deſign) by direct oppoſition, or by reporting *Lions* in the way, ſhould diſcourage the attempt, or make it difficult, I hope the King's and the Nations need will animate and inſpire the *Three Eſtates* thereunto. Were I a private Deſigner, or one who had been, and would be again, a great Miniſter of State, I ſhould preſs with moſt vigour for removal of Perſons. But whilſt no other than common and laſting Proſperity is my Object, I muſt be *moſt* for Laws; and I cannot but wiſh the *Three Eſtates*, would give them to us, whereby our Poſterity and theirs, may happily experiment their affectionate and prudent regard to them.

No man ought to preſume our King againſt this. His Temper, as Title, is gracious, ſo that no Predeceſſor therein (as we are to ſuppoſe) exceeds him. No not the Excellent Queen *Elizabeth*, who when her Parliament began to damn ſome Patents ſhe had granted, ſent immediately to the Commons to excuſe her not knowing them to be Illegal, and with the Excuſe ſent all her Patents; whereby at once they diſſolved (as I underſtand) above forty. Alſo, ſhe farther ſignified ſuch reſpect to Laws, and ſenſe of her own and her Peoples benefit in them, ſo as to give ſevere Reprehenſion to the greateſt Counſellors or Miniſters, for adviſing or permitting, at any time, ought againſt or beſide Law. It is as undutiful to the King, as Treacherous to the People, for any Commoner to

ſay,

ſay, or to ſuggeſt, that a Propoſal founded on Law, is too great a point to be gained, or too high or too ungrateful to be inſiſted upon; be it that of *Levying Money* on the Subject without *Act of Parliament*, or that reſpecting the *Proroguing* or *Adjourning Parliaments*, when neceſſary matters of *State* or *Grievance* are before them, which cannot elſewhere be provided for, or the like; becauſe by them the true Prince is both ſecure and mighty.

This, Flatterers or Republicans, *i.e.* thoſe who keep Poor (by cheating,) or thoſe who are to undermine Kings, know; therefore will be reporting ſuch Laws to be *Chains*, or *Fetters of Iron* to Princes: whereas in truth they are ſo only to themſelves, *i.e.* to their Roguery, or to their Avarice; for when they ſee they muſt be honeſt, they leſs covet to be in Places.

Is it not, as neceſſary, ſo moſt orderly to give, or to ſecure to us, as *Engliſhmen*, a *Being* before a *Well-being*? We may, through the too ſoon, or the too far or too paſſionate purſuit of Perſons, omit to ſecure, or may further endanger the former; whereby the latter, though the Point greatly deſired be gained, may prove of ſhort continuance with us.

Suppoſe the Perſon aimed at be the higheſt Maſculine Subject in a Kingdom, will not the Attempt be difficult, aud the event very uncertain? May not motion herein, through *Errour* or through *Fear* in the Agents, prove fatal to the Nation? For if his removal, or that of ſome other, be deemed ſufficient alone to cure, the gaining it will caſt them into a golden Dream, or into Slumber, ſo as not to care or to provide for other neceſſaries. And if ſuch difficulty appear, as cometh near unto deſpair of

ſucceſs,

ſucceſs, may not the fear of his Power, (ſhould he eſcape,) or for gaining the Point, or their Perſonal Security in future; tempt them to grant what may prove more noxious to the whole?

A Kingdom, with no Sword drawn, may (through heat or conteſt) be, as it were, in a ſtate of War. The trueſt Wiſdom or Policy then, is, to gain the Poſts firſt which may be gained, and that may ſerve to defend againſt any, be he Friend, (who may become Foe,) or be he Enemy. And in that they be Laws, it is the more requiſite to gain them, that the People may have a Sovereign Fort-Royal to retreat unto at preſent, in caſe the Mighty Subject prove too ſtrong for them, and to defend themſelves in future, if it happen ſo that he doth Rule over them.

I deſire to be underſtood in this, and in every other part of my Book, &c. propoſing with Humble, with Dutiful and Loyal Submiſſion to the Wiſdom and Authority of this Nation: more eſpecially when aſſembled in Parliament: if other Method or Matter, than I have propoſed to, be by them thought more conducive to our Recovery or Settlement, I oppoſe not. That I ſhall do, will be to pray, That *God Almighty and moſt Gracious, would guide and ſucceed their Endeavours: ſo that Glory may be to God, that Peace may be in our Land, and Good-will among Men.*

I will conclude with this Advertiſement, That by his Majeſties Gracious Declaration about matters Eccleſiaſtical, which I mention in the *Preface*, and elſewhere in this Book, I intend *that* he put forth in the 13*th* of his Reign, *Anno* 1661, and no other; for which (as Mr. *Baxter* ſaith) the Honourable Houſe of *Commons* gave him publick Thanks.

Although

Although in my whole Diſcourſe I have had *London* in my thoughts, yet I ſhall in the cloſe of this *Poſtſcript*, offer ſomewhat more particular to that City;

(1) By way of remark on her preſent State.

(2) By way of Advice for future.

The former, as it now is within her ſelf, ſeems nearer, than for ſome preceding years it hath been, unto its *Own Buſineſs and Love*. I will not, by mention of the turnings aſide it hath made or endured ſince 1660, diſturb its acceſſions thereunto. But to *lift up the feeble knees*, will point at the *door of Hope in the Valley of Achor*; namely, their being one in deſire, that their Petition for the ſitting of the Parliament might be preſented to our King. And the late Elections they have made into places of Rule, and into places of Truſt; in which, not the Perſons Choſen (the Unchoſen being not leſs worthy,) but the Temper, the Principles or Ends of the *Electors*, in Chooſing, (I mean the determining part of them) are the Objects of my mind. Who therein were, as moſt united: ſo

(1) Moſt affectionate and loyal to the Perſon and Government of his Majeſty, in that it was to *prevent* his being led into an Opinion, That his great City may be brought to any Novelty or Change; than which, no Opinion is more pernicious to him and to his Government, at this time.

(2) To *Retrieve* the ancient Order and Beauty of Upper and Lower Form in *One* School, which *Bench* Uſurpation had well nigh made *Two*; thereby preparing the City, either to forget that it had but one Maſter, or to be as if they had none, in diſorder and ſquabble.

(3) To

(3) To give needful Rebuke to a *new Sect*, called *Undertakers*; who, as is ſuppoſed, reveal Secrets; and who, before Election days, do warrant the Point or Queſtion, ſome without doors deſire may be gained.

(4) To fix all mens Faith in this, That *London* is now reſolved to be for God, for the King, for the Brotherhood; and will not be cheated again by Raſcals or Levellers, *i.e.* will meddle no more with Men given to Change, or to Deceit.

My humble Advice to them is, To be looking diligently, leſt any *Root of Bitterneſs* be ſpringing up in them: In ſpecial, that of *Revenge* or *Ill-will*. Alſo, that of being brought to one extream by (or in) oppoſition to the other, which men cunning in Craft, lay wait to deceive them into. Againſt all which, or other miſchiefs, no better ſecurity than Uprightneſs, *i.e.* that we in every thing perform to each other, as plain-hearted or honeſt men. As thoſe who have made our Neighbour, our very Self, and the Publick Good preferrable to our Private. That no one fancy himſelf Lord of Mens Birthright, becauſe he hath given them a Meſs of *Pottage*: Or that *Commons*, in Common Counſel aſſembled, ſignifie next to nothing; becauſe ſome by the expence of being Sheriff, are gotten to be Aldermen, *i.e.* to ſit on a Bench ſomewhat exalted in the ſame Court. A calm, a modeſt, and an impartial inſpecting, and then debating of their Conſtitution, in a Committee choſen out of both parts of that Court, might effect their compoſure; and of deſired iſſue I ſhould not doubt, would they but reſiſt external direction or influence.

Octob. 21.

1680.

An Advertiſement.

THough the Analyſis in Pages 22 and 27, with the diſcourſe thereupon, from page 23 to page 29, be remote to the Title of this Book, and the Author's deſign therein; yet for the benefit of ſome who are Related to him, and becauſe he will not again be in print, he hath put it forth with the reſt. That the Reader, who is either not concerned therein, or who is indiſpoſed thereunto, may eſcape it in reading, this notice is given.

Errata.

EPiſtle, page 3. line 18 read *Antidote*, p. 5. l. 18. *Suit*, p. 6. l. 19. *Powers*. Preface, p. 2. l. 29. *diſerving*, p. 5. l. 21. *Anno* 1661. Book, p. 1. l. ult. *miſchief*, p. 13. l. 28. dele *at Weſtminſter, being*, p. 15. l. 28. *to receive with me*, p. 21. l. 7. *tending*, p. 35. l 8. *as Prince*, l. 17. *the ſame*, p. 46. l. 26. *For to ſay or think*, l. 27. *very much higher*, l. 28. *to fix, and to permit*, l. 31. *will be loſt under the one*, l. 33. *things by the other. Extream leads unto extream*, p. 65. l. 30. (3) *unlimited Prerogative and will*, p. 67. l. 6. *He is for faithful and conſtant Advertiſment of all things; his own deſects not excepted*, p. 73. l. 3. *not only Prelacy, but*, p. 89. l. 11. *me*, p. 93. l. 27 read *page* 75 *and* 87. Poſtſcript, p. 1. l. 6. *pag.* 20.

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